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The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, Editor.

Entered at the Post Office at St. Louis, Mo., as second-class matter.

Vol. XXIII.

St. Louis, Mo., January, 1901.

No. 1.

In God's Hand.

Our times are in Thy hand,
Father, we wish them there;
Our life, our soul, our all, we leave
Entirely to Thy care.

Our times are in Thy hand,
Whatever they may be,
Pleasing or painful, dark or bright,
As best may seem to Thee.

Our times are in Thy hand,
Why should we doubt or fear?
A Father's hand will never cause
His child a needless tear.

Our times are in Thy hand,
Jesus, the crucified!
The hand our many sins had pierced
Is now our guard and guide.

Our times are in Thy hand,
Jesus, the Advocate!
Nor can that hand be stretched in vain
For us to supplicate.

Our times are in Thy hand,
We'd always trust in Thee,
Till we have left this weary land,
And all Thy glory see.

Selected.

Jesus.

The name Jesus greets us at the beginning of a new year and at the opening of a new century. It is a precious name, that name Jesus. It was given to the Child born at Bethlehem, not by men, but by God Himself through an angel who was sent to Joseph with the command, "Thou shalt call His name Jesus, for He shall save His people from their sins." No one may here say, What is there in a name? In this name, given by God Himself, there is everything we need. Jesus means Saviour, and He to whom this name was given really is what the name means. "Thou shalt call His name Jesus, for He shall save His people from their sins." He was called Jesus, because He is Jesus, the Saviour.

We read in history of men who were called saviours, because they saved their people from some enemy. Washington is called the saviour of his country, and we once heard a colored speaker call Lincoln the saviour of the colored race. Such saviours are only

temporal deliverers from some temporal evil, but in all the centuries there has never been such a Saviour as He that was called Jesus by God's own command. He saves from sin, the root of all ill, the source of all our woe. Sin is the evil of all evils. It drove Adam and Eve out of Paradise and made this earth a land of toil, and sorrow, and tears, and graves. There is no enemy like sin. It destroys both body and soul and ruins for time and eternity. It makes men slaves and drags them down into everlasting damnation. Throughout the centuries we behold everywhere the ruin and devastation wrought by sin.

Thanks be to God, we have a Saviour from sin. Christ came to overcome that monster. He was called Jesus, because He was to save His people from their sins. In what way He did this; through what great sufferings and agony He had to pass, we know. He was made under the law and perfectly fulfilled in our stead every commandment which we had broken. He took all our sins upon Himself and suffered the punishment which we deserved. This He did for sinners and thus redeemed every sinner from the curse of the law and from the punishment of sin. In Him we now have forgiveness of sins and life everlasting.

What a blessed message this is: "His name was called Jesus." In that name we have all we need. How sweet it sounds! Through all the changing scenes of our pilgrimage it comforts when no other will; even in death Jesus is often the last name lisped by the dying one, and causes a smile of joy even as life ebbs away. "I am going to be with Jesus," have been the last joyful words of many a child of God.

Believe in Jesus, and in that name you will have the waters of salvation which wash away all your sins. Believe in Jesus, and that name will be to you full of comfort and peace in all trials and sorrows of life. Believe in Jesus, and that name will be to you a safe guide throughout your pilgrimage. Believe in Jesus, and when death comes, that name will give you the victory over death and the grave and will bring you the joys of everlasting life.

Abide in Jesus.

"And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming," 1 John 2, 28.

How solemn and touching is this appeal at the beginning of a new year! Christ is coming, and it may be, this year, this month, this week; for nothing remains to be fulfilled, before His shout may be heard, calling us to Himself. Should that shout be heard *now*, would it find the state of our heart such toward our Lord, toward our brethren, and toward the world, that we would have confidence at His appearing, or would we be ashamed before Him at His coming?

Well might an aged Christian write, "Let us then be always abiding in Him; every day, every hour, every instant; even as we would wish to be found abiding in Him, were He to appear this very day, this very hour, this very instant. He is about to appear; to appear suddenly; to come quickly. Oh! let us see to it, that as we would not wish Him to come when we were in such a state as to cause shrinking from Him in shame; as we would rather that when He appears we were in a position to spring forward with keen eye and outstretched arm—to welcome in all confidence Him whom we love; let us see to it that we 'abide in Him.'"

New Every Morning.

"The Lord's mercies are new every morning." What an assurance this is to carry with us in all our wayfaring through the world! The future is always dark to us. The shadows brood over it. A veil hides it from our sight. What is under the shadows, what is behind the veil, none of us can know. We have no anxious questions to ask. This is enough for all that is coming: "The Lord's mercies are new every morning." Take up each day as it comes, certain of this, that, whatever it lays upon you to do or bear, it will bring new mercies for new deeds.

L. S.

(For the LUTHERAN PIONEER.)

The Sixth Commandment.

Which is the Sixth Commandment?

Thou shalt not commit adultery.

What does this mean?

We should fear and love God, that we may lead a chaste and decent life in word and deed, and each love and honor his spouse.

In this Commandment God protects the holy estate of matrimony, or marriage. Marriage is a divine ordinance, for God Himself instituted it in the garden of Eden when He united Adam and Eve and made them husband and wife. It is, therefore, a holy estate, having the sanction and blessing of the Creator. Gen. 2, 23. 24 it is related that when Eve was brought to Adam, he said: "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: *and they shall be one flesh.*" From this we learn that marriage is a most intimate union, making husband and wife one. From the very intimacy of this union it is already evident that marriage shall be the union of *one* man and *one* woman. Bigamy and polygamy, that is, the having of two or more wives, is plainly a violation of holy wedlock, since the union between husband and wife is so close as to preclude the possibility of such union being entered upon by a man with more than one woman.

The purpose of holy wedlock is stated by God Himself, Gen. 1, 28: "Be fruitful, and multiply, and replenish the earth," says the Creator to Adam and Eve. By means of the estate of matrimony, God wishes the earth to be peopled; children are to be the blessed fruit of this union of husband and wife. Husband and wife by God's blessing shall become father and mother; and their children shall be their crowns and jewels.

It should be needless to say, that this union of husband and wife is to be for life, and yet in this adulterous age it is an everyday occurrence to see husbands and wives separating for the most trivial reasons. Christ declares in unequivocal terms: "What God hath joined together, let no man put asunder" (Matt. 19, 6).

When does a man and a woman become husband and wife before God? The Bible answers this question by telling us that marriage is entered into by a rightful betrothal, or engagement. When a man and a woman, having the consent of their parents, and of the law of God, and of the state, give their mutual and unconditional consent to be husband and wife, then they are husband and wife before God. The angel calls Mary, who was betrothed to Joseph, Joseph's *wife*, and Joseph is called Mary's *husband* (Matt. 1, 19. 20). So also in the Old Testament a betrothed virgin is called a *wife*, and unfaithfulness to her betrothed is called adultery and was punished as such (Deut. 22, 23. 24).

Such is the holy estate of matrimony which God desires to protect when He says to us in the Sixth Commandment: "Thou shalt not commit adultery." Upon first sight some one might think that this commandment is only addressed to married people. But this is by no means the case, as we shall soon see upon closer investigation. When God forbids adultery, He also forbids every sin that may lead to it, be such a sin committed in or out of wedlock.

Let us, however, first consider this Commandment as it applies to married people. It is to the married person, first of all, that God says, "Thou shalt not commit adultery." David sinned against this Commandment openly when he cohabited with Bathsheba, the wife of Uriah (2 Sam. 11). So also Herod and Herodias committed open adultery; for Herod was rightfully married to an Arabian princess and Herodias' husband, the brother of Herod, was still living (Matt. 14). Christ says: "What therefore God hath joined together, let not man put asunder. . . . Whosoever shall put away his wife, unless it be for fornication, and shall marry another, committeth adultery" (Matt. 19, 6. 9). Only when the marriage tie is broken by fornication or by wicked desertion (1 Cor. 7, 15), the innocent party is free.

But let us not think that only the outward gross act constitutes adultery. Christ declares, "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart" (Matt. 5, 28). Husband and wife shall love one another, as Christ loves the church (Eph. 5, 22—33); theirs shall be a perfect, exclusive, unchangeable, holy love. Hence when a husband does not love his wife exclusively, or not unchangeably; or when a wife seeks another, or gives her heart to another, they break their marriage vows, they commit adultery. David already committed adultery with Bathsheba in his heart when he looked upon her to lust after her. That was the first step, and what followed was but a further step, a continuance in the same sin.

The Mosaic law punished adulterers with death, thus inflicting upon them the severest punishment possible. St. Paul declares that adulterers, if they do not repent, cannot inherit the kingdom of God (1 Cor. 6, 9. 10).

"What Mother Taught Me."

A clergyman, who is stationed at one of our largest insane asylums, relates the following incident: One Sunday as I was leaving the hall in which I had as usual preached to a large number of these unfortunates, for whom I always felt a deep compassion, knowing that most of them are incapable of appreciating the words I speak, one of the men, with a friendly grin on his expressionless face, stopped me at the door and said in a whisper, "I can pray too." The words surprised me, for this poor

fellow was regarded as a perfect idiot. He had forgotten everything: his name, his home, his age—about none of these he could give the least information. So I asked somewhat doubtfully, "What can you pray?" He answered proudly, "What mother taught me." "And what did mother teach you?" I further asked. He folded his hands and devoutly began:

"Lord Jesus, who dost love me,
O spread Thy wings above me,
And shield me from alarm!"

He recited the whole stanza without mistake. Then the vague, staring expression returned into his face, and he was again the same unfortunate imbecile that he had always been. He had forgotten all—he could not recall a single occurrence of his whole life, only "what mother had taught him" to pray had not been erased from his poor mind. Oh, that all mothers would know and consider what power God has put into their words!

"I Fear No Evil."

There was a dreadful storm on the sea, dashing the high waves over the small ship, which seemed to be in great danger. The ship's crew cursed, and prayed, and lamented. The captain only went about his duty and did his work without any fear, as if the storm and the high waves did not concern him.

When he entered his cabin, his wife, surprised at his composure, said, "My dear, how can you be so calm; do you not see the danger in which you are?"

The captain smiled, and a moment later drew his sword and pointed it at the breast of his wife. She followed the motion of her husband with astonishment, but remained calm.

"How can you be so calm?" said the captain; "do you not see the danger in which you are?"

"Why should I fear?" she replied; "I see the sword in the hand of my husband whose love I know."

"Well," said the captain, "I also see the dreadful storm and the furious waves in the hand of my God whose love I know; in His time He will command the storm and the waves to be quiet."

He was right. An hour later the storm had passed, and the sea became calm.

How blessed is the Christian who believes and knows that his whole life is in the hand of his heavenly Father! He may say with the psalmist: "Though I walk through the valley of the shadow of death I fear no evil; for Thou art with me."

Every Year.

"There come new cares and sorrows
Every year.
But the truer life draws nearer
Every year.
Earth's hold on us grows slighter,
The heavy burdens lighter,
The dawn immortal brighter,
Every year."

Massa, You No Understand It.

There once lived in one of our large cities a poor colored woman, named Betty, who had been confined by sickness for nearly twenty years. By the few friends that knew her she was familiarly called poor Betty. Betty had seen comfortable days. She had long been blind, and was said to be 105 years old.

Mr. B. was a man of wealth and business in the same city. His signature was better than silver on the exchange, because it was more easily transferred. His sails whitened the ocean, his charity gladdened many hearts, and his family gave impulse to many benevolent operations. Notwithstanding the pressure of business, Mr. B. often found time to drop in and see what became of poor Betty. His voice, and even his step had become familiar to her, and always lighted up a smile on her dark, wrinkled face. He would often say some pleasant things to cheer this lonely pilgrim on her way to Zion.

One day Mr. B. took a friend from the country to see Betty. As he stopped and entered the cottage door, he said, "Ah, Betty, you are alive yet." "Yes, thank God," said Betty. "Betty," said he, "why do you suppose God keeps you so long in this world poor, and sick, and blind, when you might go to heaven and enjoy so much?"

While Mr. B.'s tone and manner were half sportive, he yet uttered a serious thought which had more than once come over his mind. *Now comes the sermon.*

Betty assumed her most serious and animated tone and replied, "Ah, massa, you no understand it. Dare be two great things to do for de church, *one be to pray for it, toder be to work for it.* Now, massa, God keep me alive to pray for de church; and He keep you alive to act for it. Your great gifts no do much good, massa, without poor Betty's prayers."

For a few moments Mr. B. and his friend stood silent, thrilled, and astonished. They felt the knowledge, the dignity of this short sermon. It seemed to draw aside the veil a little, and let them into heaven's mysteries. "Yes, Betty," replied Mr. B., in the most serious and subdued tones, "your prayers are of more importance to the church than my alms." This short sermon preached by poor Betty, was never forgotten by Mr. B. or his friend. It made them more prayerful, more submissive in afflictions.

"God Gave the Increase."

Writing on these words of St. Paul, Dr. Luther tells the following story: "Were it left to our wisdom to rule and govern as we think best, but very little would be accomplished. We would fare no better than a certain peasant, who thought himself wiser than our Lord. He was continually displeased with the weather,

and, therefore, he asked God to allow him to govern the weather for awhile after his own pleasure. The Lord complied with his wish, and the peasant ruled. It rained whenever he wanted rain; the clouds dispersed and the sun shone at his bidding; the weather was pleasant continually; his grain sprang up and grew very rapidly, so that he counted on an exceptionally good crop. But when harvest came he found that he had nothing but straw and empty ears. It then dawned upon him that he had forgotten the wind. This shows that, even if given the power, we could not govern right. Neither would our ruling avail anything, although God would give rain and all at the right time. For the growth must also be blessed by God in order that it may thrive, as St. Paul says of the spiritual husbandry, 1 Cor. 3, 6: "I have planted; another watered; but God gave the increase."



On Life's Sea.

"I am sailing
Over life's sea.
Jesus, keep me
Very near Thee.

"When Peter cried,
'I perish, save!'
Thou didst lift
Him from the wave.

"As Thou didst walk
On Galilee,
Oh, walk Thou still,
Dear Lord, by me.

"When dangers come
On my life's sea,
Lift me, Saviour,
Nearer to Thee."

"Only One More Chance."

A pastor relates the following sad story: One evening a young man came to me and said, "My brother George is dying, and he is afraid to die. Please come immediately, for the doctor says he cannot live till morning." I went with him and found the mother wait-

ing anxiously at the door. "My poor, dear George," she said; "he is still so young and is to die. I have often told him to seek his soul's salvation; but now I fear it is too late."

I entered a half-darkened room, in which I found the young man breathing heavily. His eyes were half closed and he seemed to be unconscious. Suddenly he opened his eyes and whispered, "Where am I?"

"You are at home with your mother, dear George," answered his mother.

"And am I very sick?"

"Yes, my boy, you are very sick," was the reply. Then he looked at his mother with eyes filled with fear and said, "Mother, I shall not die, shall I? I can not die." His head sank into the pillow and he again became unconscious.

When he recovered somewhat, his mother said, "The pastor is here."

He looked anxiously at me, saying, "Oh, pray God that He will give me one more chance." Then he fainted away.

We knelt at his bed and prayed God for the salvation of his soul; we prayed Him to give him one more chance. And whilst we were praying the poor young man murmured with a broken voice: "I cannot die—one chance—only one more chance."

George did not die. Days passed by in which I often spoke with him about the way of salvation. The crisis came and George soon fully recovered. There was great joy in the family. God had heard our prayers and had restored him to health.

But, alas, with the return of health those earnest thoughts which occupied his mind during his sickness passed away.

He had feared to die without the Saviour, but he did not fear to live without the Saviour. He was thankful for all that was done for him during his sickness, but he did not like to hear of that solemn hour when he, standing on the threshold of eternity, begged God for one more chance.

He soon again entered upon his wicked life and at last resolved to go to sea against the wish of his mother. I again spoke with him very earnestly about his soul's salvation. "And now," I said, "you want to go to sea without the consent of your mother? Beware, God is not mocked."

"Oh," he replied, "I have not given up becoming a Christian; but now I want to go to sea and enjoy life. When I return we can talk over the matter." Before I could reply he turned and left me.

A few days later his mother received a letter from the captain of the vessel in which George had sailed. During a storm George had been washed overboard and could not be saved. He had intended to become a Christian at some future time, but where was he now?

"Be not deceived; God is not mocked."

The Outlook from the Editor's Window.

A NEW VOLUME. — With this number we open a new volume of our paper. With God's help our little PIONEER will continue to speak his simple words for Jesus. In the Gospel which he proclaims there can be no change. In the midst of all the changes of life and of all the progress made in this world God's Word always remains the same. The old Lutheran pastor was right when he said to his children in a confirmation address: "Unbelieving men will shake their heads at your faith. They will, as they usually do, call their unbelief progress. They will say to you, 'Advancement is made in all things, why will you stick to the old Christian faith?' Then answer them, 'The old sun up yonder has been shining these thousands of years, and no man will bring us a better one, we can only keep learning to make better use of his beams. So, too, does Christ, the Sun of healing, shine through all times. We shall get no other. Jesus Christ the same yesterday, to-day, and forever. We will apply His beams of grace still better for our heart and life. That is our progress.'"

PREACH THE GOSPEL. — In the city of Detroit, a member of another communion entered an English Lutheran church of the Missouri Synod one Sunday, in order to learn the character of a Lutheran service. He was so favorably impressed that he published a full account of the service in a Detroit newspaper, highly praising the positive character of the Gospel he had listened to, as over against the preaching heard in so many pulpits. He says, "We grow weary of the senseless tom-foolery in our churches. We want a service that means something. Above all, we demand that the Law and the Gospel, the teachings of Christ, of His apostles, evangelists, and prophets, shall be proclaimed from our pulpits—and not this everlasting politics, sociology, Christian science, evolution, and other so-called sciences, and the thousands of themes and topics, in which many people, whom we call preachers, are so much at home, and with which, by their humorous anecdotes, they tickle the fancy of their hearers, while they rob them of the heavenly food their souls increasingly need." Thank God, Lutheran preachers still preach the good, old-fashioned Gospel. The human soul does not need the husks of human wisdom, but the bountiful Gospel-table spread by our heavenly Father for the salvation of sinners.

BE FAITHFUL. — Thousands of persons have begun the year who will not see its end. The very thought is laden with sadness. But there is another sad thought. Are there not persons who, now in the church living members of it, partaking of its active life, will, before the twelve months go around, abandon their places, and be missed from among their brethren? It is sad to think of men dying, it is more

sad to think of them making shipwreck of their faith. Every Christian should pray that he be kept faithful until the end.

POWER OF EXAMPLE. — A Scotch woman used to lay aside a penny a day for missions. A visitor, incidentally learning that the poor woman had been for many days without meat, gave her a sixpence to buy some. But she said, "I have long done very well on my porridge, so I will give the sixpence also to God." This fact was narrated at a missionary breakfast, and the host and his guests were profoundly impressed. The host said: "I have never denied myself so much as a chop for God." A very large sum was immediately subscribed as a result of that touching incident. What have we ever denied ourselves for the advancement of Christ's kingdom? Has it ever cost us the necessities of life to show our love for our Saviour?

A CHRISTIAN PAYS HIS DEBTS. — Mayor Nichols, of Wilkes-Barre, received a letter that was out of the usual run. It was from a former citizen, now a soldier at Manila, who wrote that he had become converted, and had decided to pay all of his debts. He gave the names of three parties in Wilkes-Barre to whom he owed money, and asked that their bills be sent him for payment.

THE NEW PASTOR. — A Maine journal quotes the following from a considerate woman in regard to her new pastor: "We are going to have a new minister here. Some of you may not like him; you did not all like the one we have had. I may not like him as well, but if I do not, I am going to keep still about it. I am not going to talk about him, but I am going to pray for him and with him, and for myself." Wouldn't this be good advice for other church members to follow?

IS IT POSSIBLE? — An exchange reports the following: The home and foreign mission work was presented not long ago to one of the oldest Lutheran congregations in the State of Indiana. The speakers were invited to tea to one of the wealthiest and most liberal families. The grandfather, hale and hearty at 74, and a member of the congregation from his youth, declared that he had never heard of these works and of their necessity before. For sixty years and more the subject of home and foreign missions never once earnestly presented in a Lutheran church! That this is not an isolated case the mission treasuries of the church abundantly prove. Pastor, how often do you talk missions to your people? Let the mission cause be a more frequent subject in the new year.

"I AM not careful for what may be a hundred years hence. He who governed the world before I was born shall take care of it likewise when I am dead. My part is to improve the present moment."

A Testament Better than a House.

In one of the Society Islands, a native convert had his house burnt, and was himself considerably injured in attempts to save his little property. He called on the missionary to procure some dressings for his wounds, and, on receiving words of sympathy for his misfortune, he said, "True, it is some work to build a house, but though I have lost my house, I have saved my Testament," pulling it out of his bosom, and exhibiting it with great satisfaction.

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St. Louis, Mo., Dec. 22, 1900.

A. C. BURGENDORF, Treas.

Evangelical Lutheran Colored Churches, NEW ORLEANS, LA.

EV. LUTH. ST. PAUL'S CHAPEL.

1625 Annette Str., between Claiborne and Derbigny.
Divine services: Sunday morning at 9½ o'clock.
Sunday evening at 7½ o'clock.
Wednesday evening at 7½ o'clock.
Sunday School: Sunday morning at 10½ o'clock.
Adult catechumen class meets at 7½ o'clock Tuesday evening.
Singing School meets at 7½ o'clock Friday evening.

EV. LUTH. MOUNT ZION CHURCH.

Cor. S. Franklin and Thalia Sts.

Divine services: Sunday morning at 11 o'clock.
Sunday evening at 7½ o'clock.
Thursday evening at 7½ o'clock.
Sunday School: Sunday morning at 9½ o'clock.
Adult catechumen class meets at 7½ o'clock Friday evening.
Young People's Concordia Circle and Singing School meet Wednesday evening at 7½ o'clock.
F. J. LANKENAU, Missionary.

EV. LUTH. BETHLEHEM CHAPEL.

Cor. Washington Avenue and Dryades Str.

Divine services: Sunday evening at 7½ o'clock.
Thursday evening at 7½ o'clock.
Sunday School at 9½ o'clock.
Adult catechumen class every Tuesday at 7½ o'clock and after the divine service on Thursday evening.
Choir practice at 7½ o'clock on Tuesday evening and after divine service on Thursday evening.
Circle for Young People meets at the school every Tuesday evening at 7½ o'clock.
J. W. F. KOSSMANN, Missionary.

Ev. Luth. Holy Trinity Church.

Springfield, Ill.

Divine services at half past 10 o'clock Sunday morning and at 8 o'clock Sunday evening.
Sunday School at 3 o'clock P. M.
Catechumen class meets Monday and Friday evenings.
Singing-school Tuesday evening.

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The Lutheran Pioneer.

A MISSIONARY MONTHLY.

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R. A. BISCHOFF, Editor.

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Vol. XXIII.

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No. 2.

Nothing to Pay.

"Nothing to pay?—no, not a whit;
Nothing to do?—no, not a bit;
All that was needed to do or to pay,
Jesus has done in His own blessed way.

"Nothing to pay?—no, thanks be to God,
The matter is settled, the price was the blood.
The blood of the victim, a ransom divine—
Believe it, poor sinner, and peace shall be thine."

Redemption from the Curse of the Law.

Men are God's creatures. He is their Lord. They owe obedience to His law, which is the revelation of His holy, eternal, and unchangeable will. The sum of this law Christ gives in these words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Thou shalt love thy neighbor as thyself." To this law man owes, not a mere outward obedience, not a half obedience or a quarter obedience, but a full and perfect obedience. God says to all men, "Ye shall be holy; for I the Lord your God am holy." According to God's law, man is to be holy in his very nature, holy in all his desires and thoughts and words and deeds.

Man does not, and can not render this perfect obedience to God's law; for he is a sinner *by nature*. His very nature is sinful and corrupt; and as a rotten tree brings forth rotten fruit, so all that comes from that sinful nature is rotten, sinful, corrupt. Men *are* not what the law demands them to be; men *think* not what the law demands them to think; men *speak* not what the law demands them to speak; men *do* not what the law demands them to do. That which is forbidden is done, that which is commanded is left undone. "There is none righteous, no, not one," says the Bible.

Since all men are transgressors of God's law, they are all under the curse of that law. It is written, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." God is not like a weak father who overlooks the disobedience of his children. No. God is a holy God. He demands a perfect obedience to all His commandments, and His wrath must come

upon all that do not render this obedience. "The soul that sinneth, it shall die." Against all sinners the law thunders forth its curse and condemns them all to eternal damnation.

How can sinners be redeemed from this curse of the law? Some one who owes no obedience for himself must take their place under the law, and do for them what they cannot do, and bear for them the curse which they deserve for their transgressions. Is there such a Redeemer? Yes. St. Paul says, "God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." God's own Son became man and took our place under the law. He was without sin and not subject to the law, since He is the Lawgiver Himself. What He did and suffered under the law He did and suffered for us. He perfectly fulfilled the whole law in our place and in His sufferings and death bore its curse in our stead. Thus men were redeemed from the curse of the law by Him who took their place under the law. "Christ has redeemed us from the curse of the law, being made a curse for us," says the apostle.

This redemption is for all men, but not all accept it. Most men reject it, and therefore remain under the curse of the law and under the wrath of God. They, however, who by faith accept this redemption enjoy all its blessings. What Christ did and suffered for them under the law has become their own. God looks upon them as if they themselves had done and suffered all that Christ did and suffered for them. By faith they are in Christ and therefore no longer under the curse of the law. For the apostle says, "There is now no condemnation to them which are in Christ Jesus." Therefore, dear reader, if you would enjoy the redemption from the curse of the law and escape the wrath of God, you must put your whole trust in Jesus who took your place under the law, and by whom "all that believe are justified from all things."

THERE are people who seem to lose all their religion the minute they can't have their own way.

The Blind Man.

"What wilt thou that I shall do unto thee?"—*Luke 18. 41.*

Only a blind beggar by the wayside? But Jesus of Nazareth stood still when he cried to Him. He could not grope his way among the crowd, but Jesus commanded him to be brought near Him. He knew why the poor man had cried out, but He would have him tell it to Himself. So He said, "What wilt thou that I shall do unto thee?" Wonderful question, with a wonderful promise wrapped up in it! For it meant that the mighty Son of God was ready to do whatever this poor blind beggar asked. What did he ask? First, just what he most wanted! Not what he supposed he ought to ask, nor what anyone had taught him to ask, nor what other people asked, but simply *what we wanted*. Secondly, he asked straight off for a miracle. He never stayed to question whether it was likely or not, nor how Jesus of Nazareth would do it, nor whether it was too much to ask all at once, nor whether the people would think him too bold. He knew what he wanted, and he believed that Jesus of Nazareth could do it, and so he asked and that was enough.

"And Jesus said unto him, Receive thy sight, thy faith hath saved thee." And *that* was enough, his prayer of faith and Christ's answer of power, for "immediately he received his sight." Was that all? Did he go back to beg by the wayside? No; he "followed Him, glorifying God." What a change from the cry of only a few minutes before!

Just one thing more is told us in this lovely little story. "And all the people when they saw it gave praise unto God." See what that first cry of "Have mercy on me," so quickly led to! Who would have expected a few minutes before to have seen him with his eyes open, following Jesus, glorifying God and causing a whole crowd to give praise to God. I think the Lord Jesus says to you to-day, "What wilt thou that I shall do unto thee?" What will you answer Him?

"Pass me not, O tender Saviour!
Let me love and cling to Thee:
I am longing for Thy favor,
When Thou comest, call for me. Even me."
E. R.

(For the LUTHERAN PIONEER.)

The Sixth Commandment.*(Concluded.)*

The Sixth Commandment concerns, not only the married, but also the unmarried. It is addressed to all men. Luther says in his explanation: "We should fear and love God, that we should lead a chaste and decent life in word and deed." This Commandment, then, demands chastity, temperance, and decency in all men, and condemns every kind of unchastity and indecency in thought, word, and deed. Eph. 5, 3. 4 St. Paul sums up the sins against this Commandment: "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks." Besides these sins which St. Paul here mentions there are yet others, of which the apostle tells us, "It is a shame even to speak of those things which are done of them in secret," Eph. 5, 12. All these sins should not be once named among us, says the apostle; that is, we Christians should not be guilty of them. We are the temples of God, and as such we should keep ourselves pure and "abstain from fleshly lusts, which war against the soul," and deprive us of the inheritance of the saints. In every temptation to sin against this Commandment let us say with Joseph: "How can I do this great wickedness, and sin against God?" Beware of the first step, and ever remember that to give the devil an inch means that he will soon have a yard. Above all, think not that nothing depends upon your thoughts, that it is only necessary to be chaste in word and deed. Nay, the evil thoughts are already adultery and fornication. Unrestrained unclean thoughts will soon be followed by indecent words and deeds.

But how shall we quench the evil thoughts of our hearts? First, by means of God's Word and by prayer. Search the Scriptures, and learn how greatly God is displeased with all unchastity and uncleanness, how the fleshly lusts war against the soul and condemn you to hell; behold your Saviour in His agony and anguish, hear His groans and cries, see Him in the agony of death on the shameful tree, and learn to abhor sin which pressed out the bloody sweat on His brow, gave strength to the cruel blows, and nailed Him to the cross. O, do this, I say, and learn to pray:

"Jesus, grant that balm and healing
In Thy holy wounds I find,
Every hour that I am feeling
Pains of body and of mind.
Should some evil thought upstart,
Let Thy cross defend my heart,
Show the peril, and from sinning
Keep me ere its first beginning."

Secondly, remember that idleness nourishes and kindles the fire of unchastity. Had David gone about his duties; had he, as he should have done, led his army in person against the Ammonites, instead of giving the command to

Joab, he never would have committed adultery with Bathsheba. Had Dinah, the only daughter of Jacob, remained at home and done her household duties, instead of going about visiting the daughters of Canaan, she would not have brought shame upon her family, Gen. 34, 1. 2. The mind must have something to do, and if we give our mind nothing useful to think of, it is bound to turn its attention to evil. "An idle brain is the devil's workshop."

A third means to quench the evil desires of the heart is temperance. Intemperance, gluttony, and drunkenness nourish the fires of lust. "Chambering and wantonness" are the natural consequence of "rioting and drunkenness," Rom. 13, 13. Solomon, therefore, warningly says: "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things," Prov. 23, 31—33.

Finally, let us flee and avoid all opportunity for unchasteness. Avoid all unchaste and doubtful company. "My son, if sinners entice thee, consent thou not," says the wise man, Prov. 1, 10. Avoid all dangerous intimacy with persons of the other sex. Hold yourself aloof from the dancing floor, be it as a participant in the dance or only as a spectator. The dance has been the ruin of many a young person! "Flee all youthful lusts!" 2 Tim. 2, 22. Do not frequent the theater, for the stage of to-day, almost without exception, makes it its object to cater to the unchaste and adulterous taste of modern society, by presenting plays in which adulterers and people of like stamp pose as the heroes and heroines. And what is true of the modern stage is likewise true of the great majority of novels written in our day. A modern novel which does not present more or less unchaste love on its pages is about as difficult to find as a needle in a haystack. Even the beautiful arts of music, painting, and sculpturing most largely serve to inflame the passions and nourish the fleshly lusts.

"Therefore let us watch and pray
Ever without ceasing,
For we know, with every day
Dangers are increasing;
And the end
Doth impend,
When the trumpet calleth,
Earth in ruins falleth."

F. J. L.

A Letter.

Dear LUTHERAN PIONEER:—

In the latter part of 1881, I left my home and went to Springfield, Ill. I had heard so much false preaching among my people, and had seen so much bad living among my colored brethren, that I could not have faith in them as Christians. I had started out on the hunt

for Rob. J. Ingersoll, thinking that he could aid me in my unbelief. But, behold, one day as I was walking about the city of Springfield, I came to a little church. I looked at this building and thought within myself, here is a place where the devils come together to preach lies; I thought, if I could I would kill the last one of them. Three days after this I was at the home of C. C. Brown, a lawyer, and the thought came into my heart that I should go and see the preacher of the little old church, the members of which I wanted to kill. There were two German girls working at Mr. C. C. Brown's, so I asked them, if they knew anything of this church and the preacher, and if so, would they please tell me his name and where he lived. This they did. So after dark I went to his residence and was admitted. The venerable pastor asked me what I wanted, and I said, I did not know, and that I only wanted to see him. The venerable servant of God was none other than the Rev. F. Lochner, now of Milwaukee, Wis. As he could not speak English well, he sent me to Mr. B. Gotsch, the teacher. After this I left Springfield, and went to Bates, Ill. While I was in Bates I read something about one Dr. M. Luther. I at once became so interested in this name that I wrote to Rev. F. Lochner, asking him if he knew anything about this man Luther. Up to that time I had never heard of Dr. M. Luther. The dear old servant of God sent me a letter telling me that he was a Lutheran minister, and that I should come back to Springfield, and stay in his house a while. So I at once returned, and found in his family a kind father and a loving mother; therefore I call him Father Lochner, for such he was and is to me. After having been instructed, I was baptized and confirmed on the 9th of April, 1882, in the German Evangelical Lutheran Trinity Church, Springfield, Ill., by Rev. F. Lochner. Every true Lutheran should pray for the Lutheran Zion, which is the Bible church of God on earth. If I forget thee, O Lutheran church, and thy Bible teachings, let my right hand forget its strength; if I do not remember the Lutheran church with a thankful and faithful heart, let my tongue cleave to my mouth! To all my colored brethren I say, Be strong in the Lord, in the faith and doctrine of the Holy Bible as it is taught and believed in the Evangelical Lutheran church. Let us all thank God for the work being done by these Lutherans among our people. P. N. L. BURKHALTER.

Christ is All.

We have all things in Christ, and Christ is all things to us: if we are sick, He is a physician; if we fear death, He is life; if we are in darkness, He is light; if we are in want, He is rich; if we are hungry, He is food; if we are thirsty, He is drink; if we are miserable, He is mercy; if we are longing for heaven, He is the way.—*St. Ambrose.*

Dasammah, the Little Heroine.

When Dasammah came to the mission school in India she was about twelve years of age. She was married, but her husband allowed her to attend school. She used to take her seat back in a corner, and draw her cloth closely over her face, so that she should not be much noticed; but when the missionary lady was teaching the Bible lesson Dasammah always seemed to lean forward and to be drinking in every word.

One day when Dasammah went home she told her husband that she did not believe that the idols which they worshiped were true gods, but that Jesus Christ was the true Saviour. When her husband heard this he was much alarmed, for he feared she would become a Christian. So the next morning he said to her, "Get your things ready quickly; I'm going to take you to live at my mother's house; be ready to leave in an hour."

Dasammah thought of her Bible, but she must not be seen in the street at that time in the morning. So she called a little neighbor girl of lower caste, and said to her, "Run quickly to the missionary's house and get that book we study in the school—the Bible;" and that was the only thing she took with her when she went to a distant village where there was not another Christian, to live with her husband's mother.

After a time her husband died suddenly, and then, as is the custom in India, her relatives treated her very cruelly, and charged her with the death of her husband, saying she had used charms or something which had caused his death.

Dasammah said it was the will of God that he should die. Then they said, "It is because you have given up worshipping our gods, and are worshipping the Christian God. Now you must come back and worship our gods, and promise that you will not become a Christian."

"Oh! how can I promise that?" said she. "I do believe in Christ; I am a Christian."

They spoke with her many times, but she could only give them the one answer—"I am a Christian."

One day the men of the house banished all the women to the women's apartments, and taking Dasammah out into the yard, they drove four stakes into the ground, and tied her hands and feet to these stakes. Then they said to her, "Now we will bring fire and burn your feet, unless you promise that you'll not become a Christian." But she answered: "I do believe in Christ; I am a Christian."

They put the fire to her feet and let it burn them, and the pain was very great. Then they said, "Now will you promise that you will not become a Christian?" Her answers remained the same: "I am, I am a Christian." After a time the pain was so great she fainted away. The men were afraid she would

she got down and crawled on her hands and knees.

The missionary lady dressed her feet, and after a time Dasammah said, "You have a Bible woman who visits in the homes and teaches the women; I should so like to help her to tell the women about Christ. I could live on very little; two shillings a month would be quite sufficient to buy my food. If you could find some one who would pay that for me, I would spend my whole time teaching the women in the homes."

The good missionary lady furnished her with the necessary means, and Dasammah is now a Bible woman, and very happy in her work. — *Seven Years in Ceylon.*



THE PRAYING CHILD.

die, and that the English Government might call them to account for their conduct, so they untied her hands and feet, and then carried her away into a dark room and left her there. In the middle of the night consciousness returned to her, and she got up and felt for the door, and found it was open. She went out and made straight for the missionary's home. It took her that night, and the next day, and late into the next night to reach it. When she could travel no farther on her poor sore feet,

fingers into the fire, and then pray that they may not be burned. The fable saith, 'that the butterfly enquired of the owl what she should do with the candle which had singed her wings. The owl counseled her not so much as to behold smoke.' If you hold the stirrup, no wonder Satan gets into the saddle."

You can not repent too soon, because you do not know how soon it may be too late.

The Captain's Example.

A captain about to take command of a ship assembled his crew on the quarter-deck and addressed them in a hearty British manner. When he had given his orders, he concluded by saying, "Now, my lads, there is one law I am determined to make, and I insist upon its being kept. Perhaps, however, it is more a favor than a command that I am about to make, and, as a British officer, I expect you will immediately grant it." "Ay, ay," cried all present, and the captain proceeded. "Well, my lads, it is this, that you must allow me to swear the first oath in this ship. No man on board must swear an oath before I do. Will you grant me this favor?" The men stared, and for a moment were at a loss for a reply. "We were," one said, "taken all aback." Another describes them "as all brought upstanding." After a little hesitation, however, they, as one man, cried, "Ay, ay, sir," so kind and prepossessing was their new captain's manner. Swearing on that ship was abolished. — *Selected.*

Avoid Temptation.

Secker wisely says—"To pray against temptation, and yet to rush into occasions, is to thrust your

The Outlook from the Editor's Window.

THANKS.—During the past month the PIONEER received words of encouragement from different parts of the country, even from far San Francisco. He thanks his friends for their kind words and hopes to prove himself worthy of their friendship.

SAD.—The Rev. F. W. Weiskotten, who was sent to India by the Foreign Mission Board of the General Council to inspect that field, died and was buried at sea when on his way home. In his death the PIONEER also loses a warm friend. May God comfort the bereaved.

A JUBILEE.—For twenty years the Rev. Bakke has labored faithfully and successfully as missionary among the colored people. His congregations in North Carolina recently celebrated the twentieth anniversary of his service with thankful hearts. Our little PIONEER makes his most graceful bow and heartily congratulates the beloved missionary. May God continue to bless his labors in the mission field.

MANSURA.—The Rev. W. Pretzsch, who served our mission at Mansura, La., has, on account of sickness, accepted the call of a congregation in the East. The station will be supplied by a student from our Seminary in St. Louis until a regular missionary can be called.

NEW ORLEANS.—Our three colored Lutheran schools in New Orleans, La., have, during the past year, been attended by 344 pupils.

LUTHER'S CATECHISM FOR THE BLIND.—The Rev. G. Drach, of Philadelphia, has made arrangements with the superintendent of the Philadelphia Institute of the Blind to have Luther's Small Catechism, with Scripture passages and notes, printed for the use of the blind. The cost of each catechism will not exceed thirty-five cents, and may be much cheaper if there is a large demand.

CONCORDIA MAGAZINE.—We have received the first number of the new volume of this magazine, published by Concordia Publishing House, St. Louis, Mo., at \$1.00 per year. It has been greatly improved and forms an excellent monthly with its various instructive and entertaining reading matter. A venerable Presbyterian pastor recently said, "The blight of sin has fallen upon the magazine literature of our day. Skepticism and legalism prevail." Our *Concordia Magazine* is a magazine for *Christian homes*.

JEWISH MISSIONS.—The Rev. N. Friedmann, the Lutheran missionary among the Jews in New York City, writes that in spite of the bitter opposition on the part of the Jews, his work is very successful. The missionary not only conducts services on Saturday and Sunday, but visits from 40 to 50 families regularly and instructs about 25 children.

Sad Destitution.

A traveling missionary writes from Virginia: "At a farmhouse I stayed over night, and when we sat down at the supper table, the old gentleman, about seventy-five years old, looked at me and said, 'We are not in the habit of having a blessing here, are you?' To which I replied, 'I am.' 'Give us one, then, please,' he said, dropping his head. In talking with him that night I found that he knew but little about the Word of God. A few miles from there I climbed the Blue Ridge. As I rode along the top of it, I met a man and a boy. He said he was twenty-two years old, and his brother with him sixteen. I met them just at a place of the most beautiful natural scenery that my eyes have ever beheld. So I stopped the man, and asked him the name of the place, and he said, 'It's Busted Rock.' Then looking down over a number of little homes, in what the man called 'Busted Rock Cave,' I said, 'Where do those people go to church and Sunday school?' 'They don't go nowhere,' he replied. I said, 'What do they do on Sunday?' 'They fish and hunt.' I said, 'Have you a Testament?' 'No, sir.' 'Have you the money to pay for one—only eight cents?' 'No, sir; I hain't got no money.' I gave them each a Testament, and as I gave them I said, 'You know what a Testament is, do you not?' and he said, 'No, sir.' I said, 'Do you not know what the Testament reads about?' and he said he did not. I said, 'It tells about Christ, you know about Him, do you not?' No, he did not. I then undertook to tell about the Saviour to this man and boy, who knew not that there was a Saviour; and to do this I found it necessary to tell how sin came into the world, and so I told of Adam and Eve, and I asked if they knew anything about them, and they said they did not. So I told them in a plain, simple way the plan of salvation, and that the little book that I had given them would tell them about Jesus, if they could get some one to read it to them, at which the man's face brightened as he said, 'Mother can read.'"

Origin of the British and Foreign Bible Society.

In the library of this society there is a remarkable Bible which reminds us of the word: "The kingdom of heaven is like to a grain of mustard seed." In a little mountain village of Wales there lived in the beginning of this century a poor girl, named Mary Jones. She was fond of knowledge and learned to read, an accomplishment which was very rare in her country. The book dearest to her was the Bible. But in her village there was no Bible. Twice a week she was allowed to go to a village a mile off to a farmer who had a copy of Holy Scriptures in his house. In the meantime she saved every penny she could spare in order to be able to purchase a Bible by and by.

At the end of six years she had saved sufficient money. She at once went over the mountains to the pastor of Bala, who with great interest listened to her story and sold her a Welsh Bible. Shortly afterwards this preacher came to London and in a meeting spoke of the great hunger and thirst for the Word of God in the case of Mary Jones. One of the members present proposed to found a Bible society for Wales. Another cried, Why not for all England? Still another, Why not for the entire world? The idea was realized, and thus a poor girl, Mary Jones, was the instrument in the hand of God to found that blessed British and Foreign Bible Society. This institution has published and spread since 1804 more than one hundred million Bibles, in more than 250 languages. According to it all our Bible societies have been patterned. At present anybody can obtain a Bible for a very trifling sum or even for nothing.

Acknowledgment.

Received for colored missions of Rev. J. Kossmann from Bethlehem Church in New Orleans, La., \$25.00; of Rev. J. C. Schmidt from Grace Church in Greensboro, N. C., 12.00; of Rev. Wm. Pretzsch from congregation in Mansura, La., 25.00; of Rev. D. H. Schooff from congregation in Meherrin, Va., 15.00.

St. Louis, Mo., Jan. 15, 1901.

A. C. BURGDOFF, Treas.

Evangelical Lutheran Colored Churches, NEW ORLEANS, LA.

EV. LUTH. ST. PAUL'S CHAPEL.

1625 Annette Str., between Claiborne and Derbigny.
Divine services: Sunday morning at 9½ o'clock.
Sunday evening at 7½ o'clock.
Wednesday evening at 7½ o'clock.
Sunday School: Sunday morning at 10¼ o'clock.
Adult catechumen class meets at 7½ o'clock Tuesday evening.
Singing School meets at 7½ o'clock Friday evening.

EV. LUTH. MOUNT ZION CHURCH.

Cor. S. Franklin and Thalia Strs.
Divine services: Sunday morning at 11 o'clock.
Sunday evening at 7½ o'clock.
Thursday evening at 7½ o'clock.
Sunday School: Sunday morning at 9½ o'clock.
Adult catechumen class meets at 7½ o'clock Friday evening.
Young People's Concordia Circle and Singing School meet Wednesday evening at 7½ o'clock.
F. J. LANKENAU, Missionary.

EV. LUTH. BETHLEHEM CHAPEL.

Cor. Washington Avenue and Dryades Str.
Divine services: Sunday evening at 7½ o'clock.
Thursday evening at 7½ o'clock.
Sunday School at 9½ o'clock.
Adult catechumen class every Tuesday at 7½ o'clock and after the divine service on Thursday evening.
Choir practice at 7½ o'clock on Tuesday evening and after divine service on Thursday evening.
Circle for Young People meets at the school every Tuesday evening at 7½ o'clock.
J. W. F. KOSSMANN, Missionary.

Ev. Luth. Holy Trinity Church.

Springfield, Ill.

Divine services at half past 10 o'clock Sunday morning and at 8 o'clock Sunday evening.
Sunday School at 3 o'clock P. M.
Catechumen class meets Monday and Friday evenings.
Singing-school Tuesday evening.

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No. 3.

Thou Hast Borne It All.

Betrayed, denied, forsaken by Thine own;
Left to be mocked, and scourged, and spit upon;
Crowned with the thorns, and led away alone
To die upon the cross—Thou holy One!

Deeper than all the depths of sin and woe;
Under the awful judgment we incurred;
Thy heart of love did bring Thee down below
It all, and Thou hast borne it all, O Lord.

Forsaken by Thy God! (O Jesus, Lord!)
In deeps unmeasurable and unknown;
Yet glorified by Thee, His claims made good;
His answer is—Thy seat upon His throne.

In spirit, Lord, we view it all with Thee;
Our hearts run o'er with gratitude and love;
We long the more Thy blessed face to see,
And give Thee full and perfect praise above.

Selected.

The Sinner's Substitute.

Speaking of the suffering and dying Saviour, the prophet says, "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and by His stripes we are healed."

Christ is the Son of God, "holy, harmless, undefiled, separate from sinners." He "did no sin, neither was guile found in His mouth." He was no transgressor, there was no iniquity in Him, He deserved no chastisement and no stripes. Still He was wounded, and was bruised, and suffered chastisement and stripes and the most shameful death upon the cross. Why all this? He that is without sin took upon Himself the sin of the world. He became the sinner's substitute, suffering all the punishment that the sinner deserved. "The Lord hath laid upon Him the iniquity of us all." Therefore "He was wounded for our transgressions, He was bruised for our iniquities." The curse of the law, the wrath of God, the agonies of hell—we see it all in the sufferings of death of Christ. And that is the very thing which we should have suffered. But He took our place and became our substitute and suffered and died for us, the Just for the unjust. The good Shepherd laid down His life for the sheep.

How great must be the punishment of those that reject the sinner's substitute and will

nothing of Him! How can they escape if they neglect so great salvation? God spared not His own Son when He saw Him laden with the sin of the world, and He surely will not spare those who by their unbelief tread under foot the Son of His love and count His blood and His sufferings for nothing.

How great the blessing of those that behold in the suffering and dying Saviour their own substitute! They can humbly say, "Christ loved me, and gave Himself for me." They by faith take unto themselves all the benefits of Christ's sufferings and death and enjoy the salvation which He procured. "He was wounded for our transgressions"—then divine justice will not wound me also. "He was bruised for our iniquities"—then the just God will not bruise me also. "The chastisement of our peace was upon Him"—then the just God cannot punish me also, for that were to punish twice for the same transgression. "By His stripes we are healed"—then I am healed and washed clean by His blood and need not fear death, for He tasted death for me.

It Is Finished.

IT IS FINISHED. "It"—what? The work which Christ came to do. He came to redeem sinners from sin and everlasting woe by His life, sufferings, and death. And when all had been done, He cried out upon the cross, "It is finished!" Then the work of our redemption was finished.

IT IS FINISHED. "Is"—not "will be"—not "may be," but "is." It's a past work. It "is" done, once and forever. Christ has offered Himself once for all.

IT IS FINISHED. "Finished"—not partly done, so that the sinner is to do the rest, be it ever so little. No. "Finished"—done. Nothing to add—nothing to make up. Nothing a sinner can do, think, or feel, can add value to that finished work. The precious blood has been shed. Christ has suffered and died. The work is a finished one. God is pleased with it, for He has taken the Finisher of it from the grave to glory. Now all is settled. The cross has met every claim. Every

demand of the law has been fulfilled. The curse has been borne. Sin has been judged and condemned. Justice is satisfied. "Finished," yes, "finished."

IT IS FINISHED. What more do you want? Do you not see this matchless work of grace and love finished for you? The moment you trust in this finished work of Christ for salvation it is yours. Forgiveness of sin—God's grace—heaven with all its delights, its songs, its joys, its glories—all is yours.

"It is finished! yes, indeed—
Finished every jot.
Sinner, this is all you need;
Tell me, is it not?"

Behold the Man!

"Behold the Man!" When, in the hour of temptation, the devil shall cast our sins in our teeth, and shall whisper to us: Behold the man thou art! then may we also answer him: "Behold the Man!" whilst we point the accuser to our Surety, who, in the crown of thorns and the purple robe, expiated our sins, and through His blood, so abundantly shed, has obtained for us abundant forgiveness. Under suffering and the cross, if we hear such whispers as these: Behold the man thou art! by God and man forsaken—where is now thy God? and if we are ready to lose patience, and utterly despair, let us make answer to the tempter: "Behold the Man!" and let us flee to our dear Lord, who, for our sakes, has suffered far greater and more heavy woes than we, and has sanctified our every burden. He opened not His mouth, no cry of impatience escaped His holy lips; and should we murmur and fret over the sufferings which are made so precious by His sympathy with us as His members? No, we should rather rejoice at there being in us any conformity to the likeness of His suffering; for then in glory, too, we shall be like Him, "because as He is, so are we in the world." Behold the Man! The sight will not weary us. It will continue to refresh us until we shall behold our King in His beauty, and recognize Him by the marks of His passion, as the "Lamb that hath been slain."

Rudolph Besser.

(For the LUTHERAN PIONEER.)

The Seventh Commandment.

Which is the Seventh Commandment?

Thou shalt not steal.

What does this mean?

We should fear and love God, that we may not take our neighbor's money or goods, nor get them by false ware or dealing; but help him to improve and protect his property and business.

In the explanation of the First Article we say: "I believe that God . . . has given me . . . clothing and shoes, meat and drink, house and home, . . . fields, cattle, and all my goods." All our goods come from God. As the Creator of all things, He is also the Lord of all, and whatever we have we owe to Him. Now, however, God does not give to all alike; to some He gives more, to others less, all according to His good pleasure. To Abraham God gave great riches, but Mary, the mother of our Lord, was poor, and Lazarus had not even enough to satisfy his hunger. Yet it would be wrong for us to think that God loved Abraham more than He did Mary and Lazarus.

For all people to be rich would never do, just as it would not do for all to be poor. It is necessary that some people have more than others to carry on this world's business. And even if all property in this world would be equally divided to-day, to-morrow would find such no longer to be the case, because people are not equally faithful and diligent, nor endowed with like mental capacities.

But though it is an indisputable fact, that all that we have is a gift of God, yet He does not ordinarily give it to us directly. We should not think that we only have to open our mouths to have them filled with good food. Nay, God wants us to *work*. He that will not work, shall not eat. He that sows sparingly, shall also reap sparingly. Then, we must also *save*. Only he that takes care of his nickels, will live to have dollars. To earn five dollars a day and spend them means to have nothing, while to earn one dollar a day and save a dime, means that you will in the course of time have a snug little sum laid aside for a rainy day. But, above all, do not forget to *pray*. Prayer and work must go hand in hand. If God's blessing rest not upon your work, it will be all in vain.

"No profit canst thou gain
By self-consuming care;
To Him commend thy cause; His ear
Attends the softest prayer."

If it now be true (and who will dispute it?), that God is the Giver and Lord of all our goods, it is equally true that no one has a right to deprive us of our property but God. Hence, then, the Seventh Commandment: "Thou shalt not steal."

Luther tells us that stealing is to "take our neighbor's money or goods, or get them by false ware or dealing." Luther here makes

a distinction between outright taking of what belongs to our neighbor, and getting what is his by fraud and deception; yet the latter, as well as the former, is theft, or stealing.

Luke 10, 30, in the parable of the Good Samaritan, we are told: "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead." Here we have a description of a robbery. Achan, of whom we read Josh. 7, took certain things that were not his; but he took these things surreptitiously, by stealth, and not openly and forcibly. This was a case of theft. The unjust steward (Luke 16, 1-7) was a thief, and so was Judas Iscariot (John 12, 6).

But fraud is also theft. If you get possession of your neighbor's money or goods by false ware or dealing, you are a thief. The horse dealer that sells an unsound horse, claiming it to be sound and well; the merchant that sells poor goods, claiming them to be first-class; the servant that draws his pay without doing his work; the employer that refuses to pay his laborers their hire; the man that takes advantage of his neighbor's financial troubles and compels him to pay interest; the grocer who gives not full weight; the dry-goods man that gives not full measure; the seller that overcharges his customer; the borrower who pays not his debts; in short, the man who gets his neighbor's money or goods under any kind of false pretenses is a thief.

On all these points God's Word is very explicit. "That no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such," 1 Thess. 4, 6. "Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure," Lev. 19, 35. "Take thou no usury of him, or increase; but fear thy God," Lev. 25, 36. "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work," Jer. 22, 13. "The wicked borroweth, and payeth not again," Ps. 37, 11.

2 Thess. 3, 10, the apostle writes: "If any would not work, neither should he eat." That means, in plain language, an idle man is a thief, and every piece of bread he eats, he steals. No man that can work has the right to be idle. To be able to work, and yet not work, is to be guilty of theft.

In this connection let me also not forget to say that if you find something and do not endeavor to return it to its owner, you transgress this Commandment. Yes, you may not yourself steal and yet be a thief, strange though it may sound to you; namely, if you know that someone intends to steal and you do not try to prevent it, or if you help to hide stolen goods. With respect to this point God's Word says: "Whoso is partner with a thief, hateth his own soul," Prov. 29, 24. F. J. L.

Christ Our Reconciliation.

The whole Bible is full of this, that we should not doubt, but be absolutely certain, that God is merciful, gracious, patient, faithful, and true. He not only will keep His promises, but already has kept and abundantly done beyond what He promised, since He has given His own Son for our sins on the cross, that all who believe on Him should not perish, but have everlasting life.

God sent His only Son into the world and laid upon Him the sins of all men, saying: Be Thou Peter, that denier; be Thou Paul, that persecutor, blasphemer, and cruel oppressor; David, that adulterer; that sinner who ate the apple in paradise; that thief who hung upon the cross; and briefly, be Thou the person who hath committed the sins of all men.

Christ is made the law of the law, the sin of sin, the death of death, that He might redeem me from the curse of the law, justify me, and quicken me. While He is the law, He is also liberty; while He is sin, He is righteousness; while He is death, He is life; for in that He suffered the law to accuse Him, sin to condemn Him, and death to devour Him, He abolished the law, He condemned and He destroyed death, He justified and saved me.

Whosoever believes and embraces this that God has given His only Son to die for us poor sinners, to him it is no longer any doubt, but the most certain truth, that God reconciled us to Himself and is favorable and heartily gracious unto us.

Faith, therefore, is a certain steadfast beholding, which looks upon nothing else but Christ, the conqueror of sin and death, and the giver of righteousness, salvation, and eternal life. — *Luther*.

An Idol that could not get up out of Bed.

A little lassie from a heathen home had been for a short time attending a missionary school. The idols in her home had been regilded.

One day the "Goddess of Mercy" was missing from her place. After some searching, the idol was found in the schoolgirl's bed. When asked how it came there, she explained that she had heard at school that idols were pieces of wood; so she thought she would try for herself if this were so, and she took down the idol to sleep with her in order that she might see whether it was wise enough to get up out of bed in the morning when she got up.

It was rather clever for a little mite of eight years of age, at least so her grandfather thought, and he saved her from the beating her mother was going to give her. But her strange act and the reason she gave for it were the subject of talk in the home, and the next Sabbath the whole family came to church. *Selected.*

How Ailsie Saved the Bible.

It was the year 1555 when Catholic Queen Mary sat upon the English throne with her Spanish husband at her side, and filled the land with trouble because of her terrible persecution of the Protestants.

In the west of England was a little village called Harrant. At one end of the hamlet was the blacksmith's shop, with his small house just back of it, and a tiny garden in the rear.

The smith's wife was dead, but his bonny, blue-eyed little daughter kept his house. When lonely, she pushed aside a small panel in the end of the shop and crept in and stayed with him, unless the sound of voices or hoof-beats on the road drove her away, for she was a shy child.

One day when she had stolen in, her father was standing behind the door.

He had a sliver in his big hand, with which he touched the side of the great black beam in the corner. Suddenly a block of wood fell forward, disclosing a small opening. Into this he thrust a dark, leather-bound book, and quickly, but carefully, fitted the chip into its place, so that no sign of the hidden space remained.

Seeing his daughter, he started, and said sternly: "Ailsie, child! how dare you spy upon your father?"

"Oh, father! I am not spying!" and the blue eyes filled with tears.

"Of course you were not. I was wrong to say so, child!" said the smith remorsefully. "But you saw what I did?"

"You put the Holy Book into the beam, father. It is a fine hiding place, too; for surely neither priest nor soldier can find it there."

"I would you knew not its place of concealment, for the knowledge may bring you into danger, lass. You must never betray it. When Parson Stow went away to foreign lands he gave me the Sacred Word, and told me to keep it as my life. For, by the Queen's orders, all the Bibles have been gathered up and burned, and we are forbidden to read from its holy pages. This is the only one between here and the sea; and it is more precious than the crown jewels. You are fifteen, Ailsie, and old enough to understand, so I have told you all."

"You need not fear, father," said Ailsie, firmly; "I will not tell." But the rosy cheeks grew pale as she remembered all that her promise might mean.

Now, there was a certain priest that came sometimes to Harrant to preach to the villagers. But, being all Protestants, they would

neither listen to him nor pay him tithes. He was very angry at their behavior, and spied about until he became sure there was a Bible among them; and he knew that it was in the blacksmith's possession, because he was the only man in the village who could read.

After trying in vain to find the Holy Book, he went to the nearest town and lodged information against the village with the officers there; and one day, when the smith chanced to be away from home, an officer and six men marched into Harrant.

They called upon the cottagers to surrender their Bible; but one and all declared they had

It was growing dark when she saw a bright light against the sky and sprang to her feet. Her father's house was on fire. The sight made the shy child a heroine. Forgetting all about her danger, she only remembered that she must save the Bible at all cost.

Swift as an arrow, she flew homeward.

The soldiers were intent upon piling straw round the burning building, and did not see the little figure that darted in between the house and the shop, whose thatched roofs were all ablaze. Breathless and determined she pushed aside the panel and stumbled through the blinding smoke.

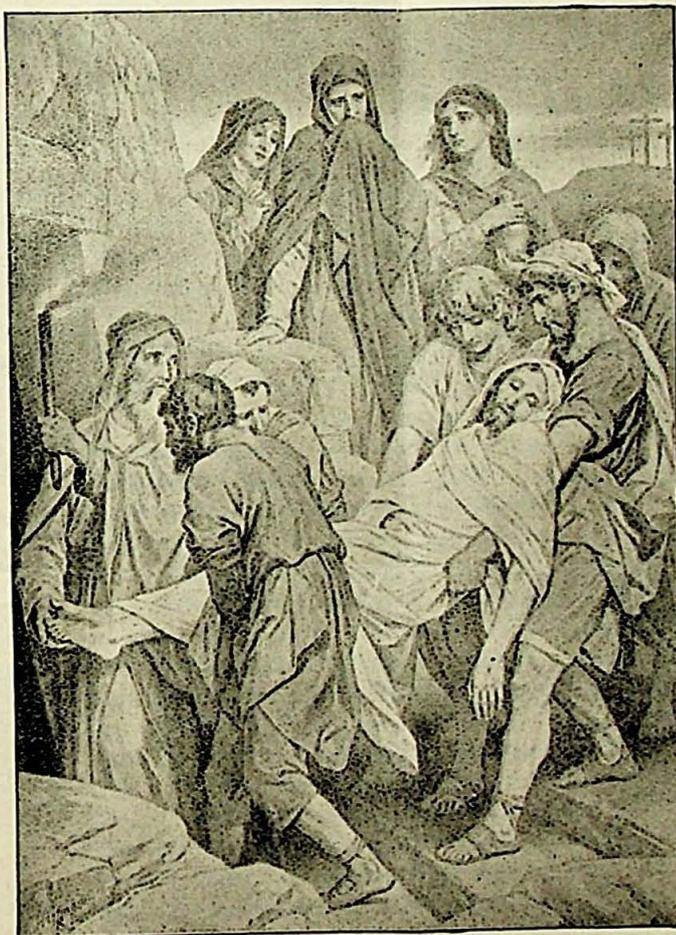
The hungry flames scorched her dress and her hair, and burned and blistered her hands and face before she secured what she sought. But at last she reached the Bible and fled out into the open air.

No one had noticed her in the darkness, and she crept safely into the little garden and sank down, choked and suffering, among the vines.

But she felt that the Bible was in danger even now. She slipped off her woolen petticoat and wrapped it around the volume; then digging with her little burned hands in the soft soil, she buried it under an immense cabbage. Then she crawled upon her hands and knees to the spring at the foot of the garden, where her father found her an hour later half unconscious with pain and fright. He never ceased while he lived to praise his little daughter for the brave deed of that day.

The Bible always remained in the family, and years and years after, Ailsie's great-granddaughter carried it with her when she followed her husband across the sea to the lonely coast of New England.

Mary S. Hitchcock.



The Body of Jesus Laid in the Grave.

none. Then the soldiers searched every dwelling, and threatened to burn them, every one, unless the book was found.

But that did not suit the priest at all. He would get fewer tithes than ever, if the village was destroyed. So he told the soldiers to let the rest of the villagers alone, for the Bible was in the blacksmith's possession. It was getting late, and the soldiers were in a great hurry to be gone. So they resolved to burn the two little buildings, and thus destroy the book quickly and surely.

At the first sight of the strange men, Ailsie had fled through the garden, out upon the moor, and hidden among the furze bushes. She was terrified, for she feared that they might find her and demand the hiding place of the precious Bible.

God's Light.

A beautiful story is told of a little girl, whose faith in God may teach us all a lesson.

The lamp had just been put out, and the little girl was rather afraid of the dark. But presently she saw the bright moon out of her window, and she asked her mother, "Is the moon God's light?"

"Yes, Ethel," the mother replied; "the moon and stars are all God's lights."

"Will God blow out His light and go to sleep too?" she asked again.

"No, my child," replied the mother, "God's lights are always burning."

"Well, mamma," said Ethel, "while God's awake, I'm not afraid."

The Outlook from the Editor's Window.

CARE FOR ORPHANS.—The Evangelical Lutheran Children's Friend Society, of Wisconsin, which recently held its fourth annual meeting, is doing a most excellent work and has been very successful. The object of this society is to care for orphaned and neglected children, by having them adopted by Lutheran parents, whilst for a number of years they remain under the supervision of the society. During the four years of its history the society cared for 240 children, of whom 188 now remain under the supervision of the society. Of the children received during the last year, 38 were from the bounds of the Synodical Conference; 28 came from outside of this body.

ARIZONA.—Our Lutheran missionary among the Indians in Arizona writes that he held very interesting Christmas services in the mission schools at San Carlos and Rice stations. The missionary traveled 28 miles on horseback to get a Christmas tree. The services were well attended and enjoyed by both old and young.

MADAGASCAR.—After laboring twenty-five years, the Norwegian Lutheran missionaries had the pleasure of ordaining two natives from the Sakalawa people, occupying the western part of Madagascar. There are at least seventy native pastors belonging to the Lutheran missions in Madagascar.

THE BIBLE IN CHINA.—Last year the American Bible Society alone spread 514,295 copies of the Bible in China. Dr. Hykes, the colporteur, reports that they have been scattered in thousands of towns and villages, throughout eighteen provinces. "There is a great demand for Christian Scriptures far beyond what we can supply with our limited funds. The dreadful outbreak of the Boxer rebellion may retard the work in the North, but vast regions are as yet undisturbed."

ROMISH CHURCH IN THE PHILIPPINES.—In a letter from these islands a private in the United States army, speaking of the Filipinos, says, "Many of the vices of these people are undoubtedly due to Spanish misrule and to the Romish church, which has a great influence over them. This influence is not used to improve their morals, but for the benefit of the priests and friars. The Roman Catholic church as it is in these islands is very little, if any, better than paganism." Well, the Romish church herself claims to be the same at all places. She at all places "is very little, if any, better than paganism." She teaches salvation, not by grace through faith in Jesus, but by man's works and man's sacrifices. That is heathenism.

TRICKS OF THE JESUITS.—"The Jesuits," says an exchange, "are not above playing mean tricks, if there is money in them. Those Jesuit fathers who were on a preaching tour in Galicia, Austrian Poland, sold to the peas-

ants lots of saints' pictures, printed like postage stamps, and told them to eat them because they were blessed remedies for hunger, colic, and the like. The Polish peasants devoured the Jesuits' stamps by the handful, and the fathers pocketed dimes by the handfuls."

A LESSON IN GIVING.—A minister says that in one of his charges a rich man regularly gave, every Sunday, five dollars for the support of the church. A poor widow was also a member of the same church, who supported herself and six children by washing. She was as regular as the rich man in making her offering of five cents per week, which was all she could spare from her scant earnings. One day the rich man came to the minister and said that the poor woman ought not to pay anything, and that he would pay the five cents for her every week. The pastor called to tell her of the offer, which he did in a considerate manner. Tears came to the woman's eyes as she replied: "Do they want to take from me the comfort I experience in giving to the Lord? Think how much I owe to Him! My health is good, my children keep well, and I receive so many blessings that I feel I could not live if I did not make my little offering to Jesus each week."

A BEAUTIFUL ENVELOPE.—A poor servant girl in London, who had attended the ragged schools and received many benefits from them, one evening, at the close of school, put into the minister's hand, much to his surprise, a note which contained a half sovereign (\$2.40). Her entire wages were only \$40 a year. She offered this as a thanksgiving tribute to God for the blessing she had received from the schools, very modestly and beautifully remarking that it was not much. "But, sir," said she, "I have wrapped it up with an earnest prayer and many tears." Here is, indeed, a most rare and beautiful envelope. Would that our offerings to missions, to the Lord's work generally, were always enclosed in such golden envelopes, were always accompanied by a fervent prayer.

A TOUCHING INCIDENT.—The still form of a little boy lay in a coffin surrounded by mourning friends. A mason came into the room and asked to look at the lovely face. "You wonder that I care so much," he said as the tears rolled down his cheeks, "but your boy was a messenger of God to me. One time I was coming down by a long ladder from a very high roof and found your little boy close behind me when I reached the ground. He looked up in my face with a childish wonder and asked frankly, 'Weren't you afraid of falling when you were up so high?' and before I had time to answer he said: 'Ah, I know why you were not afraid—you had said your prayers this morning before you went to work.' I had not prayed, but I never forgot to pray from that day to this, and by God's blessing I never will."

The Fountain.

"If any man thirst, let him come unto Me and drink," said the Lord, "and out of his belly shall flow rivers of living water." The believer then is, as it were, a fountain out of which the life-giving waters flow copiously. He is like one of those drinking-fountains at the corners of our streets, whereat on thirsty days crowds slake their thirst. Yet, remember, the fountain is but the medium through which the waters flow; it is the water itself which supplies the need. It is Christ, not ourselves, whom we must minister to those who seek happiness.

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St. Louis, Mo., Feb. 16, 1901.

A. C. BURGDORF, Treas.

Evangelical Lutheran Colored Churches, NEW ORLEANS, LA.

EV. LUTH. ST. PAUL'S CHAPEL.

1625 Annette Str., between Claiborne and Derbigny.
Divine services: Sunday morning at 9½ o'clock.
Sunday evening at 7½ o'clock.
Wednesday evening at 7½ o'clock.
Sunday School: Sunday morning at 10½ o'clock.
Adult catechumen class meets at 7½ o'clock Tuesday evening.
Singing School meets at 7½ o'clock Friday evening.
F. J. LANKENAU, Missionary.

EV. LUTH. MOUNT ZION CHURCH.

Cor. S. Franklin and Thalia Strs.
Divine services: Sunday morning at 11 o'clock.
Sunday evening at 7½ o'clock.
Thursday evening at 7½ o'clock.
Sunday School: Sunday morning at 9½ o'clock.
Adult catechumen class meets at 7½ o'clock Friday evening.
Young People's Concordia Circle and Singing School meet Wednesday evening at 7½ o'clock.
KARL KRETZSCHMAR, Missionary.

EV. LUTH. BETHLEHEM CHAPEL.

Cor. Washington Avenue and Dryades Str.
Divine services: Sunday evening at 7½ o'clock.
Thursday evening at 7½ o'clock.
Sunday School at 9½ o'clock.
Adult catechumen class every Tuesday at 7½ o'clock and after the divine service on Thursday evening.
Choir practice at 7½ o'clock on Tuesday evening and after divine service on Thursday evening.
Circle for Young People meets at the school every Tuesday evening at 7½ o'clock.
J. W. F. KOSSMANN, Missionary.

Ev. Luth. Holy Trinity Church.

Springfield, Ill.

Divine services at half past 10 o'clock Sunday morning and at 8 o'clock Sunday evening.
Sunday School at 3 o'clock P. M.
Catechumen class meets Monday and Friday evenings.
Singing-school Tuesday evening.

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No. 4.

Hallelujah! Hallelujah!

Hallelujah! Hallelujah!
Finished is the battle now:
The crown is on the Victor's brow!
Hence with sadness!
Sing with gladness,
Hallelujah!

Hallelujah! Hallelujah!
After sharp death that Him befell,
Jesus Christ hath conquered hell!
Earth is singing,
Heaven is ringing!
Hallelujah!

Hallelujah! Hallelujah!
On the third morning He arose,
Bright with victory o'er His foes,
Sing in lauding,
And applauding,
Hallelujah!

Hallelujah! Hallelujah!
He hath closed hell's brazen door,
And heaven is open evermore!
Hence with sadness!
Sing with gladness,
Hallelujah!

Dr. I. M. Neale.

The Easter Message.

CHRIST IS RISEN! This is the Easter message. It is a message of gladness. Believe it and rejoice. It takes away all our fears and brings peace and calm to our troubled hearts. It assures us that the work which Christ came to do is finished. He came into the world and was made under the law to redeem them that were under the law. For this purpose He took the sinner's place and led a life of perfect obedience to the will of His heavenly Father and endured the punishment of sin in His most bitter sufferings and in His most shameful death upon the cross. With the cry, "It is finished!" He entered death. But then He was laid in the grave and the question was, Is the work of our redemption really finished? Now, if Christ had remained in death and the grave, we could not be sure of our redemption, we could have no hope of salvation. "If Christ be not raised," says the apostle, "your faith is vain, ye are yet in your sins." But, let sinners re-

joice! Christ is raised from the dead. The sorrowing women that came to the grave on Easter morning found the grave empty and heard from the lips of an angel messenger the glad Easter message: "Ye seek Jesus of Nazareth, which was crucified; He is risen, He is not here." Blessed message! Now we know that the work of our redemption is finished. God the Father is perfectly satisfied with the work of His Son. His justice requires no more. By raising Christ from the dead He placed His seal upon all that the Son has done for sinners. And since God is satisfied with the work of His Son, we have in Christ forgiveness of sin and redemption from death and from the power of the devil. Every sin of every human being has been borne, for all men death and devil and hell have been conquered. In Christ, the sinner's Substitute, all sinners were condemned to sufferings and death; in Christ, the sinner's Substitute, all sinners were set free and justified. "He was delivered for our offenses, and was raised again for our justification," says the apostle.

My dear reader, Christ is risen and you are redeemed. This is the blessed Easter message brought to you in the Easter Gospel. A more certain and more blessed message you cannot hear. Believe it and rejoice!

CHRIST IS RISEN! This is the Easter message. It is a message of gladness. Tell it to others. To those who first heard the message the angel said, "Tell His disciples and Peter." These were sinners; they were in sorrow and distress. To them the comforting message should be told: "Christ is risen!" And throughout this world of sin, and tears, and sorrow, and death this glad Easter message is to be made known, that sinners may find comfort and rejoice. To all that know not the risen Saviour life is full of sorrow, misery, and despair. They have no consolation in life and no hope in death. Their life is but a voyage over a dark and stormy sea to the darker shores of an awful eternity. If, then, the Easter message has filled your heart with gladness, think of those who still sit in the darkness of sin and in the shadow of death. Let the bright sunshine of the Easter

joy pierce the darkness of their lives and bring to them the blessings of the risen Saviour.

CHRIST IS RISEN! Believe the message and tell it on and on. In this consists the Christian's life here on earth. And at last we shall see Him, as He is, on the great Easter morning of the future, when the voice of our risen Saviour shall ring through the silence of our graves, and we shall rise to be forever with the Lord.

The Easter Festival.

"No wonder the Church keeps Easter as a glorious and joyous festival, for it commemorates the resurrection of her Lord and Saviour, and proclaims the resurrection of the dead. It is the festival of gladness, for it is the festival of life. And when she carries her beloved dead to their last resting place, she bids her ministers say: 'I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another.'

"And when she commits the body to the ground, she declares that she does so, 'in hope of the resurrection to eternal life, through our Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working, whereby He is able even to subdue all things unto Himself.'"

The Open Sepulchre.

Upon that place stood a cross, and a little below a sepulchre. So I saw in my dream, that just as Christian came up with the cross, his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do till it came to the mouth of the sepulchre, where it fell in, and I saw it no more. Then was Christian glad, and said, "He hath given me life by His death."

Bunyan.

(For the LUTHERAN PIONEER.)

The Seventh Commandment.

(Concluded.)

"Thou shalt not steal," says the Seventh Commandment. It does not say, "Thou shalt not steal much." No. It says, "Thou shalt not steal." We must remember that the amount taken does not enter into consideration. The man that steals a nickel is just as much a thief as is he that steals a hundred dollars. The employee that cheats his employer out of an hour's work transgresses this Commandment just as much as did the unjust steward who defrauded his lord out of 10,000 talents. Human laws may distinguish between greater and smaller transgressions and inflict punishment accordingly. But it is not so with God's laws. God's Word condemns evil thoughts as though they were deeds, and declares envy and avarice to be theft. And why is it that God's Law makes no distinction between so-called greater and smaller sins? Because every sin is a disobedience to God. Were sin no violation of God's Law, then no sin, not even the greatest, would condemn a man; but now everybody that sins disobeys God; an apparently small sin is a disobedience to God, as well as a seemingly great sin. As certainly as such disobedience is damnable, so certain is also every sin damnable, be it seemingly ever so small. Now, God says, "Thou shalt not steal;" and if you steal a penny, you have disobeyed this Commandment just as much as if you had stolen a fortune; yes, if you only lust after what is not yours, you have disobeyed this Commandment and become a thief before God. —

"Owe no man anything, but to love one another," says Paul, Rom. 13, 8. Two things the apostle here tells us. First, let nothing belonging to your neighbor be in your possession, be not guilty of robbery, theft, or fraud. Secondly, however, know that you owe your neighbor your love, which, with respect to the Seventh Commandment, means that you should always be ready to assist your fellow-man in word and deed, that his property and business may be increased and preserved from harm. We should remember that this Seventh Commandment is transgressed by sins of omission as well as by sins of commission, that we disobey God no less by leaving undone that which is good than by doing what is evil.

The merchant is in need of customers, the laborer needs work; the physician must have patients, the owner of houses must have tenants. If you are a merchant, you are thankful if your neighbors send you new customers; if you are a laborer, you are pleased to have your friends call your attention to work; if a physician, you appreciate the kindness of others when they bring you patients; if you own a house, you are grateful to have someone bring you a tenant. Is it not so? Know, then, that "all things whatsoever ye would that men should do to you, do ye even so to them,"

Matt. 7, 12. If your house would be in danger from some cause or other, you would be thankful if told of the fact; go, then, and do your neighbor the service which you would have him do you. If your fences should be blown down by a storm, leaving your growing crops exposed to the ravages of roaming cattle and hogs, you would appreciate your neighbor's kindness in telling you of it; go, do to your neighbor what you would have him do to you.

But this Commandment also imposes upon you a duty towards those who have no property and business. "To do good, and to communicate, forget not," says God's Word, Hebr. 13, 16. When the poor and needy come to you, do not forget that Jesus says to you, Matt. 5, 42, "Give to him that asketh thee, and from him that would borrow of thee, turn not thou away." Remember that "he that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will He pay him again," Prov. 19, 17. Let us ever have before us the blessed example of our merciful Saviour, and looking to Him for grace say with the pious poet:

"Lord, let me do to others
As Thou hast done to me,
Love all men as my brothers,
And serve them willingly,
With ready heart, nor seek my own,
But as Thou, Lord, hast helped us,
From purest love alone."

And when our selfish heart would hold us back from doing our duty, then let us hush its clamoring and sing:

"Yea, Lord, 'twas Thy free bounty gave
My body, soul, and what I have
In this poor life of labor;
O grant that I may through Thy grace
Use all my powers to show Thy praise,
And serve and help my neighbor."

F. J. L.

(For the LUTHERAN PIONEER.)

Mr. P. N. L. Burkhalter.

This name will appear very familiar to most of our older Lutheran members, especially of the congregations at New Orleans, La., and in North Carolina. He was the first colored school-teacher that worked among them. He gave up mission work some time ago; and what became of him no one knew. Most of his old friends thought he was dead, or that he had become a prey to sectarianism.

But to the joy and surprise of all he was found recently living in the southern part of Illinois, and still a sincere Lutheran. As soon as we were aware of this fact, we opened correspondence with him, and invited him to visit us. Last Christmas we had the pleasure of entertaining him as our guest. All of his old friends in Springfield, Ill., were more than glad to see him. During his stay in our midst he heard four sermons, and partook of the Lord's Supper. He also delivered a lecture to our congregation, in which he told us how

he became a Lutheran, of his work among our people in the South as a Christian teacher, and of the severe trials he now undergoes among false brethren in his vicinity. He also reminded us of what great privileges we enjoy in having the Word of God preached to us in its truth and purity, and admonished us to faithfully hear and adhere to it. Not being a communicant of any church just then, he requested us to accept him in this church.

It is needless to state that as he was baptized, confirmed, and still holds to the Lutheran faith, we accepted him, and extended to him all the rights and privileges of our church.

Mr. Burkhalter is among the first fruits of the colored Lutheran mission. He is still steadfast and firm in the faith. This should be some encouragement both to those who support the mission and to our missionaries. It is true, they meet with so many sad experiences. They have to complain with St. Paul, that many a one, like Demas, has forsaken the Word and begun to love the world. But thanks be to God that many remain faithful to Him and His church; another instance of this we have in Mr. Burkhalter. — May God bless both our missionaries and teachers and their churches and schools. J. McDAVID.

The Purpose of Sorrow and Suffering.

God chastens and disciplines those whom He would bring into eternal life: they suffer many severe trials of sorrow and of pain, of misfortunes and tribulations, yet God is their friend. We all have our griefs and pains, and if we candidly ask ourselves: Had this trouble not come upon me, would I not have fallen into some other calamity or sin, and is it not better thus, when God by these trials keeps me in faith and brings me to His Word and keeps me at prayer? I say, if we candidly look at our experience in this light, we shall surely find that God is not our enemy, even if He smites us; but that He in reality manifests His love toward us, and would by this discipline keep us from eternal misery. If, therefore, we feel the infliction, let us not suppose that God is angry with us, or that He cares not for us. He disciplines us because we are His children, that we may not fall short of the inheritance which He has in store for us.

If, now, the Christian is afflicted, he ought not to indulge in effeminate complaints and lamentations, but should remember that he has a merciful God in heaven, who has not forsaken him nor any of His children; who sends these trials and sorrows as reminders of man's trespasses, and as a call to repentance and to a more faithful obedience and filial love. — *Luther.*

He that walks most with Christ will know most of the glory of Christ.

The Story of an English Surgeon.

His father, a captain in the British navy, died before his birth. His mother died three weeks after his birth, and the babe was left in charge of his father's friend, who acted as the kindest of fathers towards the orphan. When the young man had completed his university course and his medical studies, he was appointed surgeon in the English army, and with a handsome fortune and happy heart entered upon his career.

He was more than once honorably mentioned for faithful service, and was so moral and upright that he was nicknamed "parson" by the officers of the mess. He prided himself upon his high character. General Gordon, the Christian soldier, was fond of him, and taking him to his room one day, told him his need of Christ, reading to him the Bible. The next day the surgeon's regiment was ordered to Malta, and Gordon went with him to the vessel, saying to him lovingly and solemnly as they separated, "I am sure the Lord will bring you to Himself, but it will be through deep humiliation and sorrow."

Not long after, the surgeon retired from the army. With abundant means at his disposal he wandered about the world, reading the Bible constantly, because he admired its literary beauties, but quite unconscious of his own guilt and ruin as a sinner. Thus he came to New York. He placed his money in a celebrated bank, the manager of which was a scoundrel, who robbed him of all.

Disappointed and enraged, he took to strong drink. He had no difficulty in finding employment on the papers, for he was a good scholar and a ready writer; but he could not break the fetters of that vice of intemperance. In vain he struggled, and wept, and vowed. At last a severe attack of pneumonia brought him to death's door, and upon his recovery he sought a dry climate in an interior city of the country.

Here, too, he at once obtained employment on the daily papers; but he could not conquer the dreadful habit of drunkenness. A paper of which he was chosen to be the editor failed, and this started him upon a long debauch. When he came to himself, he was in a hospital, physically wrecked, and racked with horrible sufferings. One Sunday morning he said to the nurse: "Hand me that Bible on the mantel." "No," replied the nurse, "you must not read it, it will excite you too much. Go to sleep now, and when you are stronger, I will give it to you." The despairing sinner begged and promised that he would read it

only five minutes. The nurse placed the book in his hands, and he turned to the first chapter of John. His eyes fell upon the words: "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." The scales fell from his eyes. He saw that his great sin was the rejecting of the Saviour, who alone could help him from sin. "Receive Him," he cried, "this is what I need. I commit my poor sinful soul to Him who suffered and died for me."

He rested his faith on the finished work of Christ, and whilst before he had been trem-

or any other sinner but the blood of Christ; nothing will save him but the mercy of God; nothing will keep him but the abiding presence of the Holy Spirit. Oh, I have tried them all, and let me say with earnestness, that the only way to save the drunkard or any other sinner is to lead him to receive Jesus, the only Saviour."

An Easter Surprise.

There is a little town called Feldkirch on the frontier of Austria, on the Ill, an affluent of the Rhine. It numbers under three thousand inhabitants. In the year 1799, when the armies of Napoleon were sweeping over the continent, Massena, one of his generals, suddenly appeared on the heights above the town at the head of eighteen thousand men.

It was Easter Day, and the morning sun as it rose glittered upon the weapons of the French, at the top of the range of hills west of Feldkirch. The town council hastily assembled to consult what was to be done. Defense was impossible.

Should a deputation be sent to Massena with the keys of the town, with an entreaty that he should treat the place with mercy?

Then the old dean of the church stood up. "It is Easter Day," he said. "We have been reckoning on our own strength, and that fails. It is the day of the Lord's resurrection. Let us ring the bells and have services as usual, and leave the matter in God's hands. We know only our weaknesses and not the power of God."

His word prevailed. Then all at once, from the three or four church towers in Feldkirch, the bells began to clang joyous peals in honor of the resurrection, and the streets were filled with worshipers hastening to

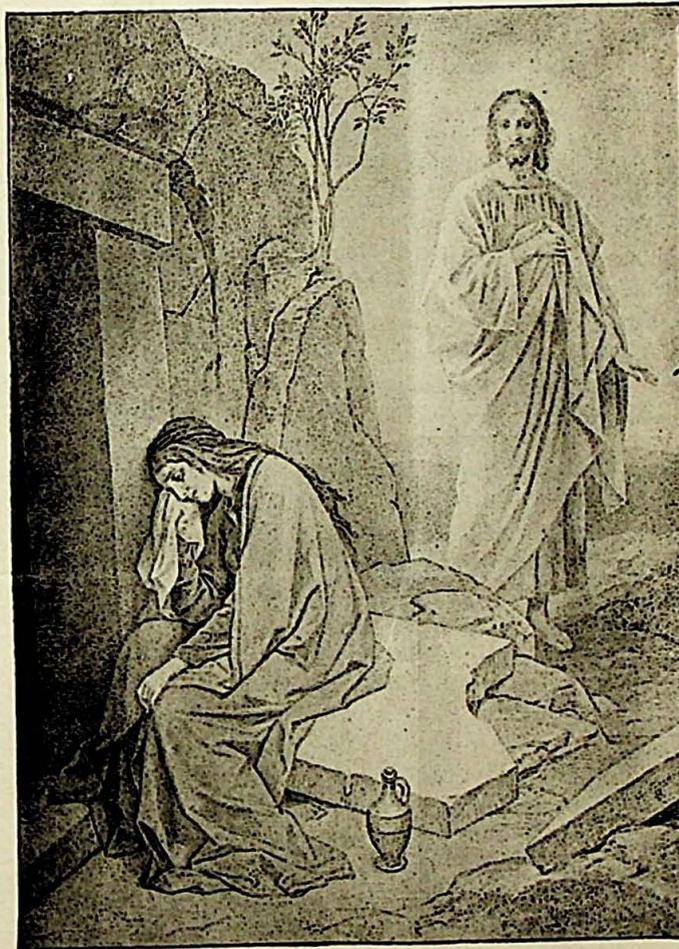
the house of God. The French heard with surprise and alarm the sudden clamor of the joy bells, and, concluding that the Austrian army had arrived in the night to relieve the place, Massena suddenly broke up his camp, and before the bells ceased ringing not a Frenchman was to be seen.

The Compass to Steer By.

"Well, my boy, so you are going to try your fortune in the city? I tell you it is a dangerous ocean to launch your craft on," said a man to his neighbor's son.

"Yes, sir," answered the lad, taking his Bible from his pocket; "but you see, I've got a safe compass to steer by."

"Stick to it, stick to it!" cried the man, "and the enemy may blow hot or cold, and he can't hurt so much as a hair of your head."



HE LIVES.

"Weep not! Behold thy Saviour near!
He lives to silence all thy fear,
He lives to calm thy troubled heart,
He lives, all blessings to impart."

bling in every joint, he now became calm and soon slept like a child for hours. He was awakened by the touch of the doctor's hand, who asked him how he felt. "Jesus Christ has saved my soul," he replied. The doctor, who was an unbeliever, laughed and passed on, no doubt thinking that his patient was a crank.

The surgeon got well, and he now being a child of God sin had no longer dominion over him. When asked what he thought of pledges and temperance societies, he answered: "They are like Job's three friends, miserable comforters all. Nothing will cleanse the drunkard

The Outlook from the Editor's Window.

A MISSION PRAYER.—As may be seen from the diary of Judge Sewall for January 1, 1701, the eighteenth century was ushered in with great festivities in Boston. The Judge wrote the following "mission prayer" for the occasion:

"Once more! our God, vouchsafe to shine;
Correct the Coldness of our Clime,
Make haste with Thy Impartial Light,
And terminate this long dark night.

"Give the poor Indians Eyes to see
The Light of Life; and set them free.
So Men shall God in Christ adore
And worship Idols vain no more.

"So Asia, and Africa,
Europa, with America,
All Four in Consort joined, shall Sing
New Songs of Praise to Christ our King."

A CRUEL WISH.—The Jesuits managed to have a grand congress of worshipers of the Virgin Mary at Lyons, France. One of these Romish priests uttered a wish for the twentieth century. And what a kind wish it was! He wished that the twentieth century would bring back the persecution of all Protestants with fire and sword. That was his prayer for the twentieth century. How kind!

THE POPE'S LINEN.—The *Lutheran* says: The Vatican, the pope's immense palace (he calls it a prison) in Rome, is generally believed to be inhabited exclusively by men-folks. This, however, is not the case. There is a laundry in the palace, which is "presided" over by women, to whom the high privilege is accorded to take care of the pope's linen. The "humble successor" of Simon Peter, the Galilean fisherman, dresses in the finest snow-white garments of such delicate texture and color, that they have to be changed every day in winter, and twice or three times in summer. Silks and laces of the very best are worn by the pope, who cannot endure any spot or wrinkle on his dress. The robes of office are, of course, very costly, and when the pope appears in St. Peter, with the tiara on his head and his chasuble on his shoulders, the weight of the gold and the precious stones is so great that he has to sit on his golden chair and be borne on the shoulders of stalwart priests. What a spectacle for St. Peter!

GOOD TESTIMONY.—The Viceroy of India writes as follows on the services of missionaries and others during the recent famine in that country: "Numerous cases of devotion, amounting to the loftiest heroism, have been brought under my notice. I have heard of Englishmen dying at their posts without a murmur. I have seen cases where the entire organization of a vast area and the lives of thousands of beings rested upon the shoulders of a single individual laboring on in silence and solitude, while his bodily strength was fast ebbing away. I have known of natives

who, inspired by this example, have thrown themselves with equal ardor into the struggle, and have unobtrusively laid down their lives for their countrymen. Particularly must I mention the noble efforts of the missionary agencies of various Christian denominations. Strenuously and faithfully have they performed their task."

A GENTLE REBUKE.—That was a gentle rebuke administered by the late Queen Victoria to one of her Scotch attendants who had absented himself from public worship. "Why were you not at the kirk yesterday?" "Please, your Majesty," the man answered, "the morning was wet." "Oh, fie!" said the Queen, "who would have expected a Scotchman to plead that excuse? It was not too wet for me."

A TENDER FAREWELL.—Touching in their tender love and simple Christian faith are the words of the late Queen Victoria, graven over the entrance to her husband's tomb: "Farewell, well-beloved! Here at last I will rest with thee; with thee in Christ I will rise again."

A SAD PICTURE.—That is a sad and dark picture of Porto Rico presented by a pastor who recently visited that island to investigate the mission field. He writes: "For almost four hundred years Rome has had full control over this beautiful territory, and that, too, without the slightest opposition from any quarter. What has been the result? An editor states that 90 per cent. of the population can neither read nor write. The masses of the people have lost moral consciousness. They are without any knowledge of the truths and principles of the Gospel. They are practically without God and without hope in the world. The inhabitants are not, as some suppose, hungering and thirsting after righteousness. There is indifference to the truth of God, and to his Church. This has arisen in a large measure from the want of interest in these people on the part of the Roman Catholic church, and the evil example set by many of its clergy. Unbelief and indifference, as well as absolute ignorance are hard to remove. The Americans who come to the island leave their religion behind them. The habits of the soldiers and officers of the United States have had a very bad effect upon the lives of these people. But also those who have been active workers in the church at home, and who have come here for the purpose of making money, take no interest whatever in what the church is doing."

GOD'S WAY BEST.—A lady wanted to go out as a foreign missionary and prepared herself; but a sister was taken sick, and she had to stay and nurse her. The sickness lasted two years, but gave opportunity for more preparation. But just as the sister recovered, a brother died in the West, and left three children for the lady to take care of. This kept her home; but her heart was so full of work, that she

inspired these three boys, and educated them for missionaries, and they went to the very field that she meant to occupy!

A BEAUTIFUL EXAMPLE.—The Superintendent of the Lutheran Orphans' Home at Germantown, Pa., writes: "A few days ago the Superintendent received a letter from one of our pastors in a far-off town, enclosing a dollar bill and a note, saying that it was given by a little five-year-old girl to the 'poor orphans' as a thank offering. The little one had been suffering from an affliction of the eyes, and upon her recovery she gave the dollar, which she had saved up penny by penny, as a token of thanks for her recovery. What a beautiful example!"

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St. Louis, Mo., March 16, 1901.

A. C. BURGENDORF, Treas.

Evangelical Lutheran Colored Churches, NEW ORLEANS, LA.

EV. LUTH. ST. PAUL'S CHAPEL.

1625 Annette Str., between Claiborne and Derbigny.
Divine services: Sunday morning at 9½ o'clock.
Sunday evening at 7½ o'clock.
Wednesday evening at 7½ o'clock.
Sunday School: Sunday morning at 10½ o'clock.
Adult catechumen class meets at 7½ o'clock Tuesday evening.
Singing School meets at 7½ o'clock Friday evening.
F. J. LANKENAU, Missionary.

EV. LUTH. MOUNT ZION CHURCH.

Cor. S. Franklin and Thalia Sts.
Divine services: Sunday morning at 11 o'clock.
Sunday evening at 7½ o'clock.
Thursday evening at 7½ o'clock.
Sunday School: Sunday morning at 9½ o'clock.
Adult catechumen class meets at 7½ o'clock Friday evening.
Young People's Concordia Circle and Singing School meet Wednesday evening at 7½ o'clock.
KARL KRETZSCHMAR, Missionary.

EV. LUTH. BETHLEHEM CHAPEL.

Cor. Washington Avenue and Dryades Str.
Divine services: Sunday evening at 7½ o'clock.
Thursday evening at 7½ o'clock.
Sunday School at 9½ o'clock.
Adult catechumen class every Tuesday at 7½ o'clock and after the divine service on Thursday evening.
Choir practice at 7½ o'clock on Tuesday evening and after divine service on Thursday evening.
Circle for Young People meets at the school every Tuesday evening at 7½ o'clock.
J. W. F. KOSSMANN, Missionary.

Ev. Luth. Holy Trinity Church.

Springfield, Ill.

Divine services at half past 10 o'clock Sunday morning and at 8 o'clock Sunday evening.
Sunday School at 3 o'clock P. M.
Catechumen class meets Monday and Friday evenings.
Singing-school Tuesday evening.

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No. 5.

Moment by Moment.

Dying with Jesus, His death reckoned mine;
Living with Jesus, a new life divine;
Looking to Jesus till glory doth shine,
Moment by moment, O Lord, I am Thine.

Never a trial that He is not there,
Never a burden that He doth not bear,
Never a sorrow that He doth not share,
Moment by moment I'm under His care.

Never a heartache, and never a groan,
Never a teardrop and never a moan;
Never a danger, but there, on the throne,
Moment by moment He thinks of His own.

Never a weakness that He doth not feel,
Never a sickness that He cannot heal;
Moment by moment, in woe or in weal,
Jesus, my Saviour, abides with me still.

Selected.

The Holy Spirit's Mission.

Before His ascension Christ promised to send the Comforter, even the Spirit of truth. And what was to be the Spirit's mission? Christ said, "He shall testify of me." So the mission of the Holy Spirit is to bear testimony of Christ and His work. By this testimony sinners are to be brought to a saving knowledge of the great treasure of salvation secured for all by the sufferings and death of the Saviour.

This mission of the Holy Spirit is of the greatest importance. In Christ salvation is prepared for all, but it must be revealed to us and must be made our own if we are to enjoy it. The natural man is blind in all spiritual things, and the Gospel of salvation is foolishness unto him. He cannot by his own reason or strength get a saving knowledge of Jesus as his Saviour and his Lord. The Holy Spirit must work this knowledge in him. The apostle says, "No man can say that Jesus is the Lord, but by the Holy Ghost." We therefore confess in our Catechism: "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith." It is all the Holy Spirit's work, from beginning to end. It is He that brings

us to a true knowledge of our sin; it is He that reveals Christ to us as our Saviour and Redeemer; it is He that works in our hearts a living faith with which we lay hold of Christ and take Him as our own; it is He that sanctifies us and keeps us in this faith until the end. How important the Holy Spirit's mission is!

But it is also important to know by what means the Holy Spirit performs His mission. Some people think the Spirit works without means. They think He comes down like a bird from the skies at some unexpected moment to alight at this or that place. This notion prevails among those who slight the Word of God and the sacraments. The Holy Spirit works through certain means, so that we know with certainty in what way He performs His important mission. The means by which He works are the Word of God and the sacraments, with which the Word is connected. In and through these means the Spirit testifies of Christ and brings sinners to a saving faith in Jesus. "Faith cometh by hearing, and hearing by the Word of God," says the apostle. Therefore, when Christ sent out His disciples to win the world for Him, He ordered them to preach the Gospel to every creature. This Gospel is the power of God unto salvation to every one that believeth. Wherever the Gospel is heard or read the Holy Ghost performs His mission. Apart from the means of grace we look in vain for His saving power.

This knowledge is of great importance. To slight the means of grace means to slight the power of the Holy Ghost, the only power that is able to save us. To use the Word and the sacraments means to use the means by which the Holy Spirit exerts His saving power. When these means are used, then the power of the Spirit works upon us; where these means are employed, there the Spirit with His salvation is present. For this reason we should cling to the means of grace and be diligent in using them. All spiritual light, all true comfort, all salvation comes through the Word of God and the sacraments. Therefore, do not neglect or despise these means of grace, in which the Holy Spirit comes to perform His mission in your heart.

Missionary Potatoes.

A little boy named Harry was looking very thoughtful one day, when he suddenly said to his mother:

"Ought I not to be up and doing something, mother, for the poor heathen? Am I not old enough to preach? I do not mean pulpit preaching."

"I should think not," said the mother, smiling; "but what kind of preaching, then, do you mean, my boy?"

"Mine must be spade-preaching, mother."

"Spade-preaching!" echoed sister Lottie from the other side of the room.

"Yes," said Harry. "Did not some of the schoolboys dig, plant, and sell? and cannot I dig my missionary money out of the ground?"

"Well, suppose you ask father if he will let you have a bit of garden ground," said the mother.

When father came home his little boy urged his plea for a piece of "missionary ground;" and very cheerfully was it granted, and some potatoes for "seed" were added.

Harry was very diligent in digging, setting, watering, and weeding; and by the summer a fine crop of potatoes rewarded his toil. Lottie had the pleasure of helping to gather up the potatoes, and send them off to market.

In the missionary report for the next year the interesting item might be seen of "Missionary Potatoes," with a few shillings attached. May not other little boys and girls "go and do likewise?"

In some parishes of Yorkshire and Lincolnshire, where the people are deeply interested in the cause of missions, it is not unusual for parents to encourage their children to raise funds, not only by spade-work, but by means of fruit-trees, cows, sheep, and poultry. The best cherry-tree in some orchards is the "missionary tree;" and the blossoms and fruitage of that tree are watched with special interest by both parents and children. Even in some of the poor parts of Ireland contributions have been raised by means of "missionary hens."

Selected.

(For the LUTHERAN PIONEER.)

The Eighth Commandment.

Which is the Eighth Commandment?

Thou shalt not bear false witness against thy neighbor.

What does this mean?

We should fear and love God, that we may not deceitfully belie, betray, slander, nor defame our neighbor; but defend him, speak well of him, and put the best construction on everything.

In the third chapter of his epistle, James writes: "The tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed, of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison."

These words plainly tell us that the tongue is a most dangerous member of our body, and that it is of the utmost importance that we guard it at all times. That such is our duty is most forcibly impressed upon us by the fact that God has given a special Commandment, in which He forbids us to use our tongue to the injury of our neighbor's good name.

The good name of a person is of great value to him and, therefore, God in this Commandment specially protects it against the attacks of malicious tongues. A little thought will soon convince us that the good name, or honor, of a person is of greatest importance to him. In the sixth chapter of the Acts we are told that the apostles advised the congregation in Jerusalem to choose seven men out of their midst whose duty it should be to minister to the wants of the sick and needy in the church; but these men, added the apostles, should be of "honest report," who would have the confidence of all. The very success of these deacons, the apostles well knew, would depend upon the good name they had among their fellow members. So also the success of a pastor and teacher depends upon their good name. Let it once be said of them that they are untruthful or unjust, and success can no longer attend their labors. And thus it is in other callings, too. Let it be reported of a groceryman that he sells poor goods or gives light weight, and his customers will soon drop off. Let it be rumored about that a certain mechanic is careless and lazy, and he will find it very difficult to get work. You see, then, the great value of a good name and the truth of Solomon's words: "A good name is rather to be chosen than great riches." Great is, therefore, the sin that he commits who injures his neighbor's good name.

We injure our neighbor's good name when we "bear false witness against him." I bear

false witness when I make an assertion which does not agree with the facts. And such false witness, or assertion, tends to injure my neighbor's welfare. Potiphar's wife bore false witness against Joseph, and it lodged him in prison. Naboth was stoned to death in consequence of the false witness spoken against him, 1 Kings 21, 13.

When do we bear false witness against our neighbor? There are some people who think that this is done only by giving untrue testimony in court. But that is not the case. Because of the oath which we are under when testifying in court and because of the direct evil consequences which follow it, an untrue testimony before the judge is particularly sinful and is so regarded by everybody. Therefore Luther does not particularly refer to this kind of false witness in his explanation, but rather calls our attention to certain sins against this Commandment which are far more common, happening every day in our midst and often not recognized as very great sins, though they do more harm in the end than the giving of untrue testimony in court.

We sin against this Commandment in everyday life when we *deceitfully belie, betray, slander, or defame* our neighbor. Luther mentions four particular ways of bearing false witness. But before we proceed to consider these sins of the tongue let us pause for a moment to remember that the fountain out of which they flow is the heart, the false, deceitful heart. If we would not *think* evil against our neighbor, we would also bear no false witness against him. Hence God says, Zech. 8, 17, "Let none of you imagine evil in your hearts against his neighbor."

1. The first sin against the Eighth Commandment which the explanation mentions is that of *deceitfully belying* our neighbor. An example of this sin is given 2 Kings 5, 20—27. Naaman the Syrian was stricken with leprosy and came to Elisha for relief. The prophet bids him bathe seven times in the Jordan. After some hesitation, Naaman obeys the man of God and is cleansed from his dread disease. Returning to Elisha, he offers the prophet a royal gift, but his gift is not accepted, and Naaman goes on his way. Now Gehazi, the servant of Elisha, an avaricious man, is anxious to obtain at least some of the costly things his master has refused, and runs after Naaman with this purpose in view. He proceeds to tell the Syrian that Elisha has changed his mind and is willing to accept a talent of silver and two changes of garments for two young prophets who have just arrived. Naaman, only too happy to be able to show his gratitude to Elisha, gives Gehazi two talents of silver and the desired garments. Some time after Gehazi's return, his master asks him where he has been. Gehazi denies having been anywhere. Whereupon Elisha says, "The leprosy of Naaman shall cleave unto thee and unto thy seed for ever." And Gehazi went out from Elisha's presence a leper as

white as snow. Here we have Gehazi telling Naaman a known falsehood, a lie, for the purpose of gain, and then later on telling a lie to his master to escape punishment for the first lie he told. The punishment followed immediately. Likewise all impenitent liars shall fare; for God says, "A false witness shall not be unpunished, and he that speaketh lies shall not escape," Prov. 19, 5. Even if they escape punishment here on earth, eternal damnation will surely overtake them hereafter.

Another example of lying we find Matt. 26, 59—61. Two men, hired by the Jewish priests, bear false witness against Jesus, declaring that Jesus had said that He could destroy the temple at Jerusalem and rebuild it in three days. This lying accusation they brought against Jesus, that He might be put to death. From these two examples we learn that lying proceeds out of a desire for gain, fear of punishment, or the wish to injure one's neighbor.

Lying is not a sin that has died out, as a few examples taken from school life will show. Several boys were playing ball in the yard. Accidentally, the ball flew through the window and broke a pane of glass. Who did it? No one would tell. Finally, one of the boys, the very one who did it, accused another boy of having done it. He did this because he had a grudge against him and wished to injure the boy's reputation and have him get a whipping. I am, however, glad to say that the other schoolboys now were no longer silent, but told me who the culprit was, so that he that spoke the lie was exposed right then and there and got what he deserved. —

But it is even possible to lie without speaking a word, as the following example will show. Someone has scratched up the wall. The teacher makes inquiries, but gets no answer. The guilty boy is there, but he will not speak, because he is afraid of a whipping. By his silence, however, his sin only becomes the greater, causing the teacher, perhaps, to suspect some innocent child. This child, though he says not a word, yes, just because he speaks not, belies his teacher and his schoolmates.

How much better to tell the truth! Listen to the apostle's earnest words, Eph. 4, 25: "Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another." "We are members one of another," says the apostle. Now one member of the body does not inflict injury upon the other, so, then, we should not harm our neighbor, who is our fellow member, by deceitfully belying him. F. J. L.

Growing.

Let me, Lord, be always growing,
Never, never, standing still;
Listening, learning, better knowing
Thee and Thy most blessed will.
Till I reach Thy holy place,
Daily let me grow in grace.

F. R. H.

(For the LUTHERAN PIONEER.)

Immanuel Conference at Meherrin, Va.,

April 26—28, 1901.

After a somewhat tedious journey, most of the members of the conference arrived at Meherrin, Va., about six o'clock in the evening. They were met and bidden a cordial welcome by Rev. Schooff and a number of his members, who had come to the depot to convey them to their place of lodging, the parsonage, which is about a mile from the station. On Friday morning conference was opened. At roll call all members responded. Four congregations from North Carolina were also represented by delegates, the rest having failed in raising enough money to pay the traveling expenses, which were somewhat heavy. But all that were present were richly repaid by what they saw, heard, and learned.

On Friday afternoon Rev. Nickel of Southern Pines, N. C., read an essay on "Good Works," showing what they are, and why they are necessary. The discussion of this paper was continued after services at night.

Saturday morning a short business session was held in which reporters and committees were appointed. The congregations of Charlotte, Salisbury, and Greensboro had extended invitations to conference to have its fall sessions in their midst. The invitation to Charlotte, N. C., was accepted. Rev. Schmidt of Greensboro then read a paper on "Christian Instruction and Training of Childhood and Youth." In the afternoon Rev. Engelbert, of Rockwell, N. C., read a paper on "Unionism in the Light of Scripture," showing that union is indeed wanted by Scripture, Eph. 4, 3—6, that, however, a union cannot be formed at the expense of God's Word. It can be formed only on the condition that we *continue* in God's Word, John 8, 31. 32. This work was continued at the night session.

On Sunday the members of conference were doubly reminded that the "fields are white for the harvest." Not only was the church crowded during the three services held for the colored congregation, a large number of the members partaking of Holy Communion, which was celebrated in the afternoon, but there was also a German service held and the Lord's Supper was given to 16 German communicants, by Rev. Oehlschlaeger of Richmond, Va., at noon. There are about 25 German families in and about Meherrin, who are eager to have the Word of God dwell among them more abundantly.

All sessions of conference were opened with divine services. After Sunday night's service hosts and guests bade each other farewell with the beautiful hymn: "God be with you till we meet again."
W. H. L.

WHEN Peter finished his sermon on the day of Pentecost the people didn't say, "Wasn't that a fine sermon?" but, "What shall we do?"

A Letter.

DEAR LUTHERAN PIONEER:—

In the February number of the PIONEER I said that I had heard much false teaching and preaching among my nationality. All this took place long before I reached Springfield in 1881. And I repeat the same now. After so many years of teaching and preaching among my people, we are still in spiritual darkness and ignorant of the Word of God. In 1893 there was to be a big time at one of the colored congregations in the city of Charlotte, N. C. That Sunday afternoon I found my way there



The Lord's Ascension.

also and seated myself near the door. The preacher took as his text Exod. 12, 7. He said that God ordered the children of Israel to put the blood of the lamb on the post of the door of the house; but, he said, they would not do it, but hung up the whole lamb. I looked around at the people, at the preacher, and at the bishop who was present, and all seemed to accept this doctrine in good faith. This took place in one of the finest congregations and among the most intelligent class of colored people in the city of Charlotte.

In 1894 I left North Carolina and came home. There was a preacher, of my nationality, who lives about eight miles south of me, who preached here in our public school house. I did not go out myself to hear him. He took his text from 1 Kings 17, and in his ser-

mon he said that the prophet Elijah went to a widow's house, and asked for something to eat. She told him that she had nothing; then Elijah went to the next house, and that woman gave him something to eat. The preacher said the first woman to whom the prophet went did not obey God, so she was turned into an owl, and that was the starting of the owl family. After this another preacher came down from Duquoin, Ill. In his sermon he said, as others of his class of preachers do, that he did not believe in college-learned preachers. He also held up the Holy Bible and said, "I do not believe in this Book, and if you take this thing for your guide, you will go crazy, and die, and be lost in hell." He believed, he said, in the Spirit's teaching, without the Bible.

Last December a leading member said to me that parents were responsible for a child, if it had good sense, until it was twelve years old, but if the child was not a good thinker, then the parents were to stand for such a child until it was twenty-one years old. I asked him where he got such foolish ideas.

"I have heard this all my life," said he, "and it is in the Bible."

I said, "What Bible?"

"In my Bible," he answered.

I said to him, "Get your Bible and let me read the passage."

He said, "I will not."

I am not writing these lines to defame anyone, but as a true confession of our sad, ignorant, and sinful condition. We should penitently mend our ways according to the Word of God. And this Word of God is taught and preached in its truth and purity in the true Lutheran or Bible church. We therefore sing of her:

"I love Thy Zion, Lord,
The house of Thine abode;
The Church, O blest Redeemer, saved
By Thine own precious blood.

I love Thy Lutheran church, O God;
Her walls before Thee stand,
Dear as the apple of Thine eye,
Engraven upon Thy heart.

Should I with scoffers join,
Her altars to abuse?
No! Better far my tongue were dumb,
My hand its skill should lose."

Again I say: I thank God that I am a true member of the Lutheran church, the Bible church.

"For her my tears shall fall,
For her my prayers ascend,
To her my cares and toils be given,
Till toils and cares shall end."

May my colored brethren and sisters remember that the Word of God which is taught in the Evangelical Lutheran church is able to make us wise unto salvation through faith in Christ Jesus. And may God bless the mission work of the Lutheran church among my nationality.

P. N. L. BURKHALTER.

The Outlook from the Editor's Window.

"COLOR PROBLEM."—Under this heading the editor of a Southern church paper says of the colored people: "Virtue is a word which has little or no meaning to them, and they seem to be rushing madly on to deeper degradation, vice, and crime. Many of their preachers are wholly untrustworthy, and are blind leaders of the blind. We are indeed sorry for them, and pray that God may in some way lead them to higher degrees of civilization, self-respect, and Christian culture. We sympathize with them, as does every true Southern man, and hope the future will bring a wise and peaceful solution of this vexed question; and yet the light seems far in the distance. We surely have an Africa at home, and a grave responsibility rests upon the Church in this American land. Here is a field white unto the harvest, and the rich philanthropists of America would do well to send white men, thoroughly equipped for the work, to organize them into congregations and to preach the holy Gospel to them. We owe it to them, we owe it to ourselves." Well, the colored people need the same that the white people need. Therefore, the Lutherans of the Synodical Conference solve the problem, of which the editor speaks, by erecting schools and churches in which God's Word is taught. Would to God that all our members would recognize the grand opportunity they have for solving the "Color Problem."

PUNISHING IDOLS.—In a Chinese village, during a time of drought, a missionary saw a row of idols put in the hottest and dustiest part of the road. He inquired the reason, and the natives answered, "We prayed our gods to send us rain, and they won't; so we've put them out to see how they like the heat and dryness."

THE BIBLE IN THE PHILIPPINES.—One of the agents of the American Bible Society laboring in the Philippines, reports a most eager demand for the Scriptures. "We found the market place crowded, and when we offered our Gospels for sale we were soon surrounded, and as fast as we could make the change the people bought the blessed Word. It did not take long to sell every book in their language that we had been able to procure. Walking through the stalls afterward we saw the people reading on every hand. I cannot tell you how I longed to be able to speak words of counsel and direction to them, but all I could do was to mark passages and listen as they read the invitations of Christ over and over again."

FRUITS OF MISSIONS.—Eromanga, the scene of the martyrdom of John Williams and four other missionaries (in 1839), is now a Christian island. But few heathen are left, and they are friendly. Fifty years after Williams fell, the son of his murderer laid the corner

stone of the Martyrs' Memorial Church, while another son was preaching the Gospel for which that martyr died. This shows not only the saving power of the Gospel, but the rapidity with which the work of evangelization has proceeded in the South Sea Islands.

THE GOSPEL IN ITALY.—The dawn of hope has arisen over priest-ridden Italy. There are German Protestant churches in this country at Rome, Naples, San Reno, Genoa, and Florence. They are under the protectorate of the German emperor and the church authorities at Berlin. Their schools are largely patronized by Italians.

BETHANY CHURCH.—Far away in the Transvaal, Africa, stands a church by this name. Thirty-six years ago it was founded by Missionary William Behrens, and now the members number 3000. A large and beautiful church built by the natives themselves, is a joy to the large congregation. First there was only a little chapel. Then, in 1867, a new church was built, men, women, and children all helping. But that became too small, and in 1892 the present large church was built. 3000 persons were present at the dedication.

CHOOSING A POPE.—A reader of the PIONEER wishes to know why "an Italian is chosen for a pope and not some man from some other nationality." Well, the pope is chosen by the College of Cardinals, and in this College the Italians have by far the majority. You see? This reminds us of a story. An Irish section boss out in Montana had charge of a gang of laborers, consisting of two other Irishmen and a number of Italians. One day, so runs the old story, a small tree fell across the track. Taking the Italians, the boss attempted to lift the tree. The men all seemed to be doing their best, but the tree did not move. Presently the boss told the men to stop, and stand aside. Then turning toward the two Irishmen, he shouted: "Casey! Mulligan! Coome over here now!" They came, and the three laid hold of the tree and lifted it from the track. When it was done, the boss, looking at the Italians, said, in a tone of deep disgust and scorn: "And thims the fellers they make popes of!"

A SUBJECT FOR ETERNITY.—"I remember preaching once on the subject of Christ as a deliverer," says Mr. Moody, "and walking away, I said to a Scotchman, 'I didn't finish the subject.' 'Ah, man, you didn't expect to finish, did ye?' was his reply. 'It will take all eternity to finish telling what Christ has done for man.'"

The Camel and the Miller.

Once a miller was waked up by his camel trying to get its nose into the hut. "It's cold out here," said the camel; "I only want to stick my nose in."

The miller made no objection.

After a while, the camel asked leave to have his neck in, then his fore-feet; and so, little by little, it crowded in its whole body. This was very disagreeable to the miller, and he bitterly complained to the forthputting beast.

"If you don't like it, you may go," answered the camel. "As for me, I've got possession and I shall stay."

How like worldliness this oft-told tale is! Little by little it creeps into a church, until, like the camel, it is in possession of it.

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St. Louis, Mo., April 17, 1901.

A. C. BURGDORF, Treas.

Received of Miss Anna Krudop, Fort Wayne, Ind., for distribution among this year's confirmation scholars two Bibles and three other books. Many thanks!

ED. E. STUCKERT.

Evangelical Lutheran Colored Churches, NEW ORLEANS, LA.

EV. LUTH. ST. PAUL'S CHAPEL.

1625 Annette Str., between Olalborne and Derbigny.
Divine services: Sunday morning at 9½ o'clock.
Sunday evening at 7½ o'clock.
Wednesday evening at 7½ o'clock.
Sunday School: Sunday morning at 10½ o'clock.
Adult catechumen class meets at 7½ o'clock Tuesday evening.
Singing School meets at 7½ o'clock Friday evening.
F. J. LANKEAU, Missionary.

EV. LUTH. MOUNT ZION CHURCH.

Cor. S. Franklin and Thalia Strs.
Divine services: Sunday morning at 11 o'clock.
Sunday evening at 7½ o'clock.
Thursday evening at 7½ o'clock.
Sunday School: Sunday morning at 9½ o'clock.
Adult catechumen class meets at 7½ o'clock Friday evening.
Young People's Concordia Circle and Singing School meet Wednesday evening at 7½ o'clock.
KARL KRETZSCHMAR, Missionary.

EV. LUTH. BETHLEHEM CHAPEL.

Cor. Washington Avenue and Dryades Str.
Divine services: Sunday evening at 7½ o'clock.
Thursday evening at 7½ o'clock.
Sunday School at 9½ o'clock.
Adult catechumen class every Tuesday at 7½ o'clock and after the divine service on Thursday evening.
Choir practice at 7½ o'clock on Tuesday evening and after divine service on Thursday evening.
Circle for Young People meets at the school every Tuesday evening at 7½ o'clock.
J. W. F. KOSSMANN, Missionary.

Ev. Luth. Holy Trinity Church.

Springfield, Ill.

Divine services at half past 10 o'clock Sunday morning and at 8 o'clock Sunday evening.
Sunday School at 3 o'clock P. M.
Catechumen class meets Monday and Friday evenings.
Singing-school Tuesday evening.

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No. 6.

Love that Passeth Knowledge.

Higher than the highest heaven,
Deeper than the deepest hell,
Is God's love to guilty sinners,
Who, through disobedience, fell.
Why love them so?
I do not know:
Redeeming love, and it alone,
Can break a heart as hard as stone.

Purer than the purest fountain,
Wider than the widest sea,
Sweeter than the sweetest music,
Is God's love in Christ to me.

Why love me so?
I do not know:
I only know
That nothing less than love Divine
Could save this sinful soul of mine.

Stronger than all evil powers
Is the fortress of our faith.
"Our life is hid with Christ in God,"
In Him we'll triumph over death.

Why love us so?
I do not know:
I only know
That for His boundless love to me
I'll praise Him through eternity.

Swifter than the swiftest seraph
Ever flew from realms above,
Swifter than the lightning flashes,
Is God's swifter wing of love.

"Before I called
He answered me."
He loves me so.
But why? I'll know when I have lived
Throughout the countless years of God.

Selected.

God Loves You.

God loves you. There can be no doubt about that. Christ says, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God loved the world. The world is a world of sinners, and there is nothing lovely about it. Still God loved that world. You belong to the world, and so God loved you. No matter how unlovely you are, you are one of that world which God loved. You may not desire to be loved, and yet you are one of that "so loved" world. You do not deserve to be loved, yet still loved you are, in spite of all. You may never yet

have believed it, and still it is true: God loved the world, God loved you.

God loves you. He has given you a proof of His love. You may have often been told by others that they loved you, but they have as often failed to prove it; sometimes they rather proved the reverse. It is not so with God. You are not left without a proof of His love. And what a proof it is! "God so loved the world, that He gave His only begotten Son." He gave His only Son as a free gift unasked, undesired, undeserved. He gave the Son of His love into the manger, into a life of poverty and want, into the most bitter sufferings, into the most shameful death upon the cross. He thus gave His Son that this Son might bear the world's sin, your sin, and suffer all the punishment of sin. He gave His Son as the Lamb of God that taketh away the sin of the world. And what moved Him thus to give His own Son? "God so loved the world, that He gave His only begotten Son." Amazing love! Priceless gift! Had He given you mountains of gold and silver, had He given you all the treasures that lie hidden in the bowels of the earth, or are scattered throughout the world, all would be as nothing for His giving His only begotten Son to suffer and to die for you. God loved you with an amazing love; for "herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins," 1 John 4, 10.

And for what purpose did God thus show His love? He wants you to be saved. He wants to have you with Himself in heaven. He does not want you to go to hell and suffer there everlasting damnation. No. He wants you to get to heaven and there enjoy everlasting bliss and happiness. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "Whosoever"—mark that word whosoever, it includes you—"whosoever"—and be he the greatest of sinners, the blackest of sinners, the chief of sinners—"whosoever believeth in Him should not perish." Not perish! Not be lost in everlasting damnation! No! No! "Whosoever believeth in Him should not perish, but have everlasting life." Everlasting

life! Not a life of happiness for a few years only, or a thousand years only, but "everlasting life," a life of everlasting joys, and bliss, and happiness.

God loves you. He has given His only begotten Son as your Redeemer and Saviour. Will you reject His love? Will you reject the gift of His love? If you reject it all until the end and die without accepting the Saviour, you will perish in hell forever. You cannot reject that Saviour and be happy and safe. Neither can you accept Him and be unhappy or perish; for "whosoever believeth in Him shall not perish, but have everlasting life." No matter where you are, and who you are, and what you are, accept the gift of God's love, believe in Jesus your Saviour, and you are saved for ever. Then you will love Him who first loved you, and praise Him, and work for Him who died for you on Calvary's Cross, and you will tell other poor sinners that they, too, are loved of God. "For God so loved the world, that whosoever believeth in Him should not perish, but have everlasting life."

The Blessing of Trials.

Very many of the sweetest joys of Christian hearts are songs which have been learned in the bitterness of trial. It is said of a little bird that he will never learn to sing the song his master will have him sing while it is light in his cage. He learns a snatch of every song he hears, but will not learn a full, separate melody of his own. And the master covers the cage and makes it dark all about the bird, and then he listens and learns the one song that is taught to him, until his heart is full of it. Then ever after he sings that song in the light.

With many of us it is as with the bird. The Master has a song He wants to teach us, but we learn only a strain of it, a note here and there, while we catch up snatches of the world's songs and sing them with it. Then He comes and makes it dark about us till we learn the sweet melody He would teach us. Many of the loveliest songs of peace and trust sung by God's children in this world, they have been taught in the darkened chambers of sorrow.

(For the LUTHERAN PIONEER.)

The Eighth Commandment.

(Concluded.)

2. The second sin mentioned in Luther's explanation is betraying. We should not *betray* our neighbor. One of Jesus' own disciples, Judas Iscariot, was guilty of this sin. And because of this he will ever be known as Judas the Traitor. He basely revealed to the Lord's enemies the place of His retreat, and thus delivered Him into the hands of His enemies. What God, however, thinks of traitors, we learn Prov. 11, 13: "A tale-bearer revealeth secrets: but he that is of a faithful spirit concealeth the matter." God calls them tale-bearers and says that they have a faithless, deceitful heart, or spirit. Has the tribe of tale-bearers become extinct? By no means; their number is legion. Here is a sample of their manner of working in our day. A certain young man was a bad boy some years back, but he has changed and turned over a new leaf. He finds employment in a store and soon gains the confidence of his employers. In the course of some years, a position of trust in the store becomes vacant, and after due deliberation it is decided to promote this young man to the position. No sooner does this fact become known than one of these tale-bearers comes along and tells about the young man's past: "You had better see to your money, if you give that position to that fellow. Don't you know that he once stole some money from his father?" I am pleased to state that the employers, after speaking with the young man, who did not deny his former sins, nevertheless retained him and were never sorry for having done so; but how easily could the wretched tale-bearer have ruined the life of this young man.

Right here it will be well for us to remember, however, that at times it becomes necessary for us to reveal secrets. If you should, for instance, overhear two men talking about injuring another, it would be your duty to warn your neighbor of the impending danger. Thus Jonathan warned David when he heard of Saul's intention to kill David. In short, we go safe when we say that we must reveal all those secrets which would harm our neighbor if he were not warned.

3. The third sin Luther mentions is *slandering*. What is slander? James tells us: "Speak not evil one of another, brethren," James 4, 11. This sin is usually committed in the absence of the victim, so that he has no opportunity to defend himself. Let us be careful never to have an open ear for slander, for it is the most untrustworthy evidence concerning our neighbor's character we can possibly obtain. "Judge not," says Christ, "and ye shall not be judged; condemn not, and ye shall not be condemned." It is not merciful to judge and condemn our brother before we have heard him. Still more unmerciful is it to go and tell others the result of our judg-

ment, thus, perhaps, damaging our neighbor's good name beyond repair. Instead of doing thus, let us rather follow the injunction of Christ, Matt. 18, 15: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." We are here forbidden to publish our neighbor's faults, and what happiness would enter this world if we were to follow our Saviour's injunction! A most detestable case of slander we have recorded 2 Sam. 15, 1-6. Absalom, desirous of becoming king over Israel, "stole the hearts of the people" by slandering his father, David. In consequence of these slanders of his own son, David was obliged to flee from Jerusalem, and although Absalom was not successful in getting the crown, yet the slander of his son caused David much sorrow and pain.

4. The last sin mentioned in the explanation of the Eighth Commandment is that of *defaming* the neighbor. This sin is the natural outcome of the former. By speaking evil of my neighbor, I deprive him of his good name, or fame. Thus Absalom defamed his father when he slandered him, for he caused the people to think evil of David, and they, in turn, spoke their evil thoughts to others. Thus, as James says, a little spark kindleth a great fire. Therefore let us refrain from speaking evil and guard our lips that they speak no guile.

Let us now yet briefly consider the injunction contained in Luther's explanation of this Commandment.

1. We should *defend* our neighbor. How often do we not hear others speaking evil of our neighbor behind his back. He not being able to defend himself, we should do it for him. Prov. 31, 8, 9 Solomon says: "Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy." Dumb, to all practical purposes, is also he that is not present to defend himself. Therefore we should speak for him and rescue him from the threatened destruction of his good name. And there is one particular class of fellow men which we should especially defend against evil tongues, namely, the poor and needy, because they only too often are at a disadvantage. Of course, it is understood that our defense must at all times agree with the facts.

2. We should *speak well* of our neighbor. While others seem to delight in speaking evil, we should find pleasure in speaking well of him. If others turn out the bad qualities of our neighbor, we should call attention to his good qualities. We should follow the example of Jonathan, 1 Sam. 19, 4-6, who, when his father spoke evil of David, reminded him of David's good qualities and deeds, and by doing so succeeded in getting the king's promise to do David no harm.

3. We should put the *best construction* on what our neighbor says or does. No one is perfect. Everybody has his faults and fail-

ings; these we should charitably cover up. "Charity shall cover the multitude of sins," 1 Pet. 4, 8. That, of course, does not mean that we should ignore and make light of sin; what it means is, that we should keep them from such as need not know of them and explain our neighbor's words and actions in his favor as much as possible. If, for instance, you should see a man staggering along the street, it would be wrong at once to conclude that he is drunk: charity would demand you rather to believe him to be ill. If a brother has fallen and promises to amend, charity will hope for the best. And though the brother fall again, even then charity has patience and bears with him, willing to trust his repeated promises of betterment. Says Paul 1 Cor. 13, 7: "Charity believeth all things, hopeth all things, endureth all things." Such fervent, forgiving, hopeful, patient love God grant us all for Christ's sake. Let us ever pray:

"O let me never speak
What bounds of truth exceedeth;
Grant that no idle word
From out my mouth proceedeth;
And grant, when in my place
I must and ought to speak,
My words due power and grace,
Nor let me wound the weak."

F. J. L.

The Power of the Gospel.

James Hanson, an Alaska Indian, two years ago murdered a young couple who were on their wedding trip in southern Alaska, and a few months later he came and voluntarily delivered himself into the hands of the law, although he had not been suspected or sought after. This strange occurrence is explained by the fact that the murderer had come under the influence of the Gospel and been converted to Christianity. What the heathen never thought of doing the Christian found it impossible to avoid, and when this converted heathen appeared before the magistrate and confessed his crime, concluding with the following significant words; "Brother, I have done my duty, now do yours," he unwittingly preached an earnest sermon to thousands of people, Christians in name, whose consciences don't seem to stand in their way when they trample God's laws under their feet.

"Seeing it's for the Lord."

When Andrew Fuller went into his native town to collect money for Foreign Missions, one of his old acquaintances said: "Well, Andrew, I'll give five pounds, seeing it's you." "No," said Mr. Fuller, "I'll take nothing for this cause, seeing it's I," and handed the money back.

The man was stung, but in a moment recovered himself, and said: "Andrew, you are right; here are ten pounds, seeing it's for the Lord Jesus!"

(For the LUTHERAN PIONEER.)

Church for the Deaf.

Quite a unique dedicatory service took place in Milwaukee, Wis., on the 14th of April this year, unique from the fact, that with special and appropriate ceremonies, chiefly in the sign language, the Evangelical Lutheran Emanuel Congregation of Deaf-Mutes of that city dedicated unto the Lord its new house of worship, the erection of which was made possible by the most liberal donations and contributions of the schoolchildren of the Missouri Synod.

It was a beautiful spring day when said congregation for the first time assembled in its new church home, many deaf-mutes being present, not only such as reside in Milwaukee, but also many from neighboring cities, such as Racine, Cedarburg, Granville, etc. From far and near guests came both morning and evening, until the church building was over-filled, with many standing outside and many others being compelled even to return homeward, since not so much as standing room was available.

Three years ago this congregation of deaf-mutes organized with but a few members. Since then it has steadily grown as a tender tree in the vineyard of God, the confirmation of 15 grown deaf persons, as well as the finding of such deaf-mutes as have been confirmed by other pastors of our denomination, having increased its size to 44 members, 23 of whom are voting members.

As shown in the accompanying illustration, it is a beautiful little chapel the congregation now possesses. It is 30x50 feet (including altar niche, vestry, and counting room), and makes a very neat appearance not only from the outside. It is also very cozy in the interior, with its leaded-glass windows, pews, high altar, low pulpit, baptismal font, elevated platform, and inclining floor, the whole of which is especially adapted to the use of a deaf congregation.

The remarkable feature about this chapel is the fact, that, at this writing, not so much as a year has elapsed since this congregation sent out circulars to the schools asking for aid in the erection of the first Lutheran church for the deaf. And to-day—"a wonder unto many"—not only could the work be begun, but the church already stands complete, dedicated and without a debt, a monument of love, a possession the deaf can rightly though gratefully be proud of; for not only is it the first of its kind in the West, but also the first Lutheran church for the deaf in the world since all times, the cost of which in its entirety amounts to a little over \$2800.00.

This undertaking has again clearly shown, not only how great a factor are the children that Christ has commanded us to bring unto Him, but also how much can be done with little, if it but be a united effort.

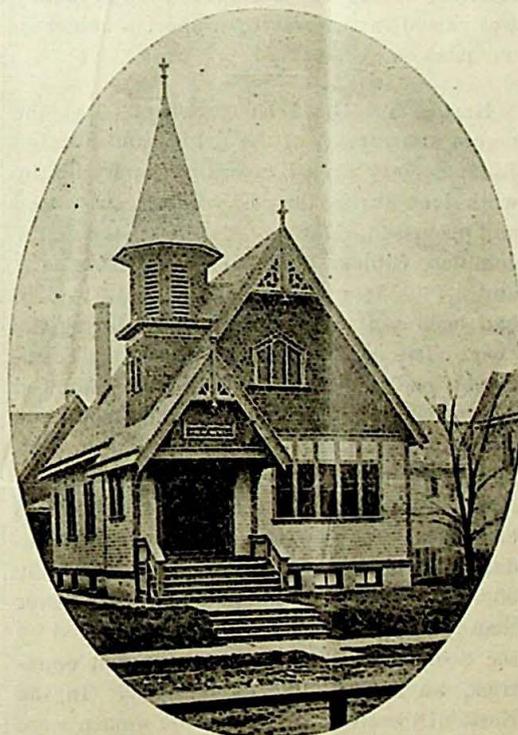
May the Lord a thousandfold bless the cheerful givers, and may in this church the Word

of God, the sum of which is Christ crucified, be preached to many of the "silent flock," showing them in their own peculiar mode the only true way unto salvation. This is the sincere wish of the congregation. X.

Through the Fog.

The fleet was overdue, and now a gray, ominous fog was stealing in toward shore. White caps and jagged reefs, long outlying points of land and small fishing boats that hugged the shore, were alike swallowed, one after another, by the advancing, implacable wall.

A woman walked back and forth upon the sands, wringing her hands and moaning. She had loved ones out there behind the wall, and



Ev. Luth. Church for Deaf-Mutes in Milwaukee, Wis.

she had a past darkened by the wrecks which even now thrust their whitening ribs above the sand along the beach. A child of five or six years walked by her side, trying to keep pace with her footsteps, and glancing anxiously up into her face from time to time.

Presently an old man hobbled toward her from a small cabin, which was already losing its shape in the fog.

"Oh, Janet," he called, "can ye come an' sit with my girl awhile? She's uneasy-like, an' I want to go down an' look at my pots before the fog gets too thick."

"Is she worse?"

"Not much. But she's restless an' can't bear to be alone. It'll be a kindness, Janet."

"Tell her I'll be up after an hour or so. I can't yet. My man an' the boys are outside, an' I must stay on the beach till I get some news of them. I can't sit down now."

The old man turned and hobbled back toward the house. The little girl looked up into the woman's face with big, wondering eyes.

"Papa and the boys were outside yesterday, mamma," she said, "an' you didn't come down on the beach. You were singin' an' workin' 'most all day."

"But there was no fog yesterday," the mother rebuked; "it was bright an' clear." The child looked puzzled.

"Ain't God in the fog just the same as in the sunshine?" she said.

"Of course." Then the woman paused and caught the child up in a close embrace.

"You are right, little one," she whispered. "I'm a poor creature not to trust Him."

The old man had paused near the cabin and gazed wistfully toward the little cove which contained the lobster pots.

"Oh, Martin," she called, "you can go an' look after 'em now. I'm comin' right up, an' will take care of your little girl till you get back."

Later in the afternoon there was a slight clearing of the fog, and through this the boats came in one after another. The woman was bending over the sick girl when she heard strong voices calling her name on the beach.

"It is my husband and the boys," she said reverently. "Thank God."—T. C.

The Folly of Infidelity.

"Aren't you the pastor preaching up here at the church?" said a man in a New Jersey city to a stranger one morning.

"Yes, sir," replied the preacher.

"Well, I supposed you were a gentleman."

"I claim to be one."

"Well, I don't think you are one. Didn't you say last night that you could prove to the satisfaction of anyone within ten minutes that all infidels are fools? If you don't prove it to my satisfaction, I will publish you in all the city papers as the most consummate liar that ever struck the city."

"Where is your infidel?" said the preacher.

"I claim to be one," was the reply, "and I want to know I am no fool, either."

"You don't mean to say there is no reality in Christianity?"

"I do, sir. I have studied all phases of the subject, and have traveled and delivered lectures against Christianity for more than twelve years, and I'm prepared to say there is nothing in it."

"Will you please tell me," said the pastor, "if a man who will lecture twelve years against nothing is not a fool, what, in your judgment, would constitute a fool?"—H. L. H.

God's Word.

Men's works with empty chaff are stored;
God's Scriptures golden grains afford;
Reject the chaff, and spend thy pains
In gathering up those golden grains.

Found in an old Bible about the year 1790.

The Outlook from the Editor's Window.

TRY GOD'S BANK.—A missionary in the midst of the work, seeing the opportunities of gathering the harvest going to waste, calls upon Christians to put more of their money in God's bank by supporting the mission cause. He writes: "Some of the natives at times have doubts about the unalloyed love and entire willingness of the people of Christian lands to give, and I think to myself that it would not fall heavily upon the church at home to devote more than hitherto to the cause of missions. Dare a Christian ever say, I cannot give more than I have already given? Know ye not the law of love in the kingdom of Christ: 'Give, and it shall be given unto you? Every gift offered in Jesus' name He looks upon as so much loaned to Him, and He will pay you larger interest than any bank. O that many in our dear church would learn the blessing of this mystery! The hoarding of earthly goods brings but cares and discontent."

A CHINESE MARTYR.—The age of martyrdom is not passed. This is seen from the following case as reported by the *London Christian World*: U-Wen-Yin, a native Chinese convert who was manager of his village, was arrested and summoned before the mandarin. Before leaving he went on his knees before his aged mother to bid her a last farewell. The heroic mother exclaimed: "If thou diest for the faith, God will take care of us; do not trouble about me or thy children. If thou deniest thy faith, I will no longer recognize thee for my son." "Mother," he replied, "be at ease; by God's grace I will never apostatize." On his being summoned to deny his faith, and refusing to do so, the mandarin ordered him to be bastinadoed till he lost consciousness. On his coming to himself, the mandarin again offered him the same choice, with the same result and the same cruel punishment. He was then hung up in a wooden cage, upon which he said to the judge: "When I shall be no longer able to speak on account of the pain, and you see my lips moving, don't think I am pronouncing the words of apostasy; they will be prayers." A few minutes later his features altered, he was cut down and found to be already dead. Surely such scenes are worthy of the days of early Christians.

A GOOD EXAMPLE.—One of the missionaries of the General Synod writes of the good example given by native Christians in the India field. They are liberal givers to the mission cause. The missionary writes: In India our Christians are taught diligently to give. A few years ago, when our mission celebrated its jubilee, all who had fixed salaries agreed to give one month's salary as a jubilee offering. That was a special effort, and the Heyer Memorial building, a dormitory for the boarding boys, testifies to the fact that it was in large measure a success. It is, however, in the con-

stant increase in the regular contributions that we find our greatest encouragement. Many of our people never see any money. They work for the farmers, and are paid in kind. The contents of a collection basket would very often amuse Americans, no doubt. Some in the congregation may have chickens, and they bring eggs to church and offer them. Occasionally, one will give a chicken. Once Dr. Uhl and myself were given a sheep as collection. Among weavers, and there are many of our Christians from this class, they give reels of thread. The women bring grain of various kinds tied up in the corners of their cloths. In a number of congregations the women will set apart for the Lord one small handful of rice every time they go to cook a meal. In Guntur, during the year 1899, enough money was raised in this way to support a helper in our mission.

REPORT ON BIBLE DISTRIBUTION.—At the recent anniversary of the British and Foreign Bible Society a very favorable report of the work done during the past year was submitted and discussed. The report stated that 845,597 complete Bibles, 1,308,176 New Testaments, and 2,760,586 portions, a total of 4,914,359, had been sent out by the Society during the year. The issues, both of Bibles and Testaments, had increased, while portions showed a decrease of 177,226 copies. The trouble in China had reduced the circulation in that agency by 250,000 copies, mainly portions. Apart from China, the Society's circulation had advanced. The total issues since the foundation of the Society, in 1804, have been only 30,000 short of 170 million copies. No fewer than 812 colporteurs have been supported by the Society in twenty-seven different countries, an increase of about thirty. In the East, 616 native Christian Bible women were maintained in connection with thirty different missionary organizations. At the Paris Exhibition, 400,000 Gospels were given away. Translations or revisions of Scripture have been in progress in over a hundred languages.

A STRIKING CONTRAST.—Rev. Dr. John G. Paton, the venerable missionary of the New Hebrides, whose recital of pathetic experiences among the cannibals thrilled the audiences at the Ecumenical Conference in New York, and who is pleading with the civilized governments to prohibit the sale of firearms and strong drink among the savages in heathen lands, recently said in an address in Glasgow, Scotland, that forty-two years ago when he arrived in the South Sea Islands, the islanders were cannibals of the lowest and most brutal type; infanticide was prevalent; there was no written language; two missionaries had already been devoured by the savages, and the next two had to flee to "save their bacon;" but he and a fellow worker were able to remain, form the spoken tongue into a written dialect, translate the Bible into it, convert the cannibals

by the hundred into well-clad, civilized, and devout Christians, and found a series of missions which constitute some of the monumental marvels of our missionary age. In due time the natives collected and paid \$60,000 toward the cost of printing the Scripture in their own tongue.

Do you feel that you could do more, pray more, or give more, and are tempted not to do it? Look at it again in the light of Gethsemane and Calvary. How the treasures and pleasures of earth pale, like the rushlight before the glorious noontide sun, as we think of the appeal of the great Apostle, who himself had sacrificed all for Christ, "Ye know the grace of our Lord Jesus Christ, who, though He was rich, yet for your sakes became poor, that ye through His poverty might be rich."

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St. Louis, Mo., May 15, 1901.

A. C. BURGDORF, Treas.

Evangelical Lutheran Colored Churches, NEW ORLEANS, LA.

EV. LUTH. ST. PAUL'S CHAPEL.
1625 Annette Str., between Claiborne and Derbigny.
Divine services: Sunday morning at 9½ o'clock.
Sunday evening at 7½ o'clock.
Wednesday evening at 7¼ o'clock.
Sunday School: Sunday morning at 10¼ o'clock.
Adult catechumen class meets at 7½ o'clock Tuesday evening.
Singing School meets at 7½ o'clock Friday evening.
F. J. LANKEAU, Missionary.

EV. LUTH. MOUNT ZION CHURCH.
Cor. S. Franklin and Thalia Strs.
Divine services: Sunday morning at 11 o'clock.
Sunday evening at 7½ o'clock.
Thursday evening at 7¼ o'clock.
Sunday School: Sunday morning at 9¼ o'clock.
Adult catechumen class meets at 7¼ o'clock Friday evening.
Young People's Concordia Circle and Singing School meet Wednesday evening at 7¼ o'clock.
KARL KRETZSCHMAR, Missionary.

EV. LUTH. BETHLEHEM CHAPEL.
Cor. Washington Avenue and Dryades Str.
Divine services: Sunday evening at 7¼ o'clock.
Thursday evening at 7¼ o'clock.
Sunday School at 9¼ o'clock.
Adult catechumen class every Tuesday at 7¼ o'clock and after the divine service on Thursday evening.
Choir practice at 7¼ o'clock on Tuesday evening and after divine service on Thursday evening.
Circle for Young People meets at the school every Tuesday evening at 7¼ o'clock.
J. W. F. KOSSMANN, Missionary.

Ev. Luth. Holy Trinity Church.

Springfield, Ill.
Divine services at half past 10 o'clock Sunday morning and at 8 o'clock Sunday evening.
Sunday School at 3 o'clock P. M.
Catechumen class meets Monday and Friday evenings.
Singing-school Tuesday evening.

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No. 7.

Step by Step.

'Tis so sweet to walk with Jesus,
Step by step and day by day;
Stepping in His very footprints,
Walking with Him all the way.

'Tis so safe to walk with Jesus,
Leaning hard upon His arm,
Following closely where He leads us,
None can hurt and naught can harm.

Step by step I'll walk with Jesus,
Just a moment at a time,
Heights I have not wings to soar to,
Step by step my feet can climb.

Here awhile we walk with Jesus,
But the time will not be long
Till the night shall change to morning,
And the sorrow into song.

Then, with all who walked with Jesus,
We shall walk with Him in white,
While He turns our grief to gladness,
And our darkness into light.

Jesus, keep me closer, closer,
Step by step, and day by day;
Stepping in Thy very footprints,
Walking with Thee all the way.

Selected.

What Christ Was to Him.

"Christ is my Sumatanga," said a native Christian in India, expressing in his own way what Christ was to him. But what did he mean? What is a Sumatanga? Let me tell you. In some parts of India there are provided along the road resting places for those who carry heavy loads on the head, as many have to do. These rests have a high shelf, upon which the man can easily shift off the heavy burden that he is carrying. Then beneath there is a shaded seat, where he can sit down and rest and gain strength. Such a resting place is called Sumatanga. Do you see what that native Christian meant when he said, "Christ is my Sumatanga?"

Christ was to him the burden-bearer. By faith in Christ he had got rid of the heavy burden of sin. So every man that wants to get rid of his burdens must behold in Christ his burden-bearer. There is the burden of our sins. What a large and heavy burden it is!

Our sins are more than the sands on the strand of the sea, they are more than the stars in the sky. If we do not get rid of our sins, that burden will bear us down into everlasting damnation. But, thank God, we have a burden-bearer. Christ bore the burden of our sins on the cross. Of Him the prophet says, "He hath borne our griefs and carried our sorrows." "The Lord hath laid on Him the iniquity of us all."

"O Christ, what burdens bowed Thy head!
Our load was laid on Thee;
Thou stoodest in the sinner's stead,
Bearing all ill for me;
A victim led, Thy blood was shed!
Now there's no load for me!"

No load for you, if you thus by faith behold in Christ the One who bore your sin and redeemed you from all its woe. How happy you will be! With Christ you may leave every other burden. What is it that weighs upon your mind? Be not afraid to leave it all with Jesus. Anxiety for the future, losses and disappointments, everything that troubles you—leave all with Jesus. "Cast all your care upon Him; for He careth for you."

But to the native Christian in India Christ was not only the burden-bearer, but the One at whose feet he found rest and strength. So we must daily find rest and refreshment and strength at Jesus' feet. "I sat down under His shadow with great delight," says the bride in the Song of Solomon. As Mary sat at Jesus' feet, listening to His words, so we must sit at His feet, listening to the words He speaks to us in the Gospel. There we find rest from our daily toils and struggles, and strength for our further journey until we enter our heavenly rest.

"When unto Thee I flee,
Thou wilt my refuge be,
Jesus, my Lord;
What need I now to fear,
What earthly grief or care
Since Thou art ever near,
Jesus, my Lord?"

It is by no means as important that things go our way as it is that they go God's way. Think of this the next time things are against you.

The Gospel.

The Gospel is such a bright light that by means of it we are able to look into the heart of God, to discern the very thought of the devil, to see the true nature of sin and the way to be freed from it, to see death and the escape from it, to recognize the world as it really is and the way to flee from it.

The Gospel makes us righteous before God and crucifies us before the world, it is a word of salvation and a word of tribulation, a word of wisdom and a word of foolishness.

The worst enemies of the Gospel are to be found among the wisest and best people in the sight of men. The more they rely on their virtues and good works and the praise of men, the more they hate the Gospel.

The hardest punishment is this, when God withholds His Gospel from any man or nation. What is done by them is nothing else but sin, error, and darkness. But the greatest mercy is this, when He sends His Gospel, for it will bear good fruits of grace and peace.

It is the nature of the Gospel that, wherever it is preached, there will be three hearers who hear it in vain and are lost, and only one heeds it and is saved. Luke 8, 4—15.

Christ does not release the hand from its labor, the person from its calling, or the body from its functions, but He delivers the soul from delusion and conscience from false beliefs.

The Gospel is like unto a freight wagon, on which Christ is carried to us with His righteousness and all His mercies.—*Dr. M. Luther.*

Sin and the Sinner.

When the apostle speaks about sinners who believed in Christ, he says, "Ye who sometimes were far off are *made nigh* by the blood of Christ;" but when he speaks about sin, he says, "that Christ appeared to *put away sin* by the sacrifice of Himself."

Thus the sin which God hates He *puts away*, and the sinner whom He loves He *brings nigh*, and all through the blood of His dear Son!

Have you been *made nigh* by the blood of Christ?

(For the LUTHERAN PIONEER.)

The Ninth and Tenth Commandments.*Thou shalt not covet thy neighbor's house.*

What does this mean?

We should fear and love God, that we may not craftily seek to get our neighbor's inheritance or house, nor obtain it by a show of right; but help and be of service to him in keeping it.

Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his cattle, nor anything that is thy neighbor's.

What does this mean?

We should fear and love God, that we may not estrange, force, or entice away from our neighbor his wife, servants, or cattle; but urge them to stay and do their duty.

I.

Both these Commandments forbid coveting. "Thou shalt not covet," these are the first words of the Ninth, and also the first words of the Tenth Commandment. And yet there is a difference between these two Commandments. An examination of these two Commandments, namely, shows us that the Ninth mentions only one object, while the Tenth, after mentioning several objects, adds the words, "Anything that is thy neighbor's." From this we conclude that the Tenth Commandment forbids that inborn disposition of ours, which is always begrudging the neighbor whatever he has, because it is at all times dissatisfied with its own. This covetous spirit dwells in every man, it being our inheritance from Adam. In distinction from this *inherited* lust, we also speak of an *actual* lust, which centers its whole desire upon one certain thing which it is forbidden to have, and does not rest till its desire is fulfilled. This actual lust is forbidden in the Ninth Commandment. The particular object of actual lust mentioned in this Commandment as given in our Catechism is our neighbor's house, according to Exod. 20, 17. But to show that house is only given as an example, and that the distinction between the Ninth and Tenth Commandments does not depend on the objects named, but that the Ninth forbids the coveting of one certain thing, and the Tenth the coveting of all forbidden things, Deut. 5, 21 gives wife as the forbidden object in the Ninth Commandment, and house in the Tenth.

As before said, in every man's heart lives an inherited and inborn lust and inclination to evil, and this lust is the fountain of all actual sins, evil desires, words, and deeds. Now, however, man is only too prone not to regard this inclination to evil and his sinful desires as really sin, wherefore God has deemed it necessary to give the Ninth and Tenth Commandments. These two Commandments shall, therefore, bring home to us the awful truth that the inborn evil lust is the root of all sin; that out of it grow all evil desires, as plants from their seed. Yes, every sin is born of

desire, and this intense desire, which would gain its end at any or every cost, is the fountain whence flow all the sins forbidden by the Commandments. It leads to idolatry, blasphemy, despising of God's Word, dishonoring parents, murder, adultery, stealing, and lying. This also James confirms when he says, "Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin." The inborn lust when aroused conceives, that is, excites in man pleasure in sinful desires and causes him to yield his will to its temptation, and thus brings *actual* lust into being. Lust which before, as it were, lay dormant and unrecognized in the heart is now consciously and voluntarily entertained and yielded to.

By these two Commandments we are then reminded, first of all, "that in God's sight mere evil lust is indeed and truly sin." They are to bring home to us the spirituality of the Law, its strictness and extent. They are to teach us that God's Law deals with sins of thought, that the imagination of evil is sin. The Law penetrates into the inmost recesses of the heart, tracks our every thought and desire, and if it discovers the least sign of departure from the path of holiness, it condemns it. These two Commandments, therefore, further remind us, "that we should have no evil lust whatever in our hearts, but only holy desires and love of God and of all that is good." Thus these two Commandments impress upon us how utterly all our powers are depraved, how thoroughly our will is perverted, how completely vicious our nature has become. We are not to think merely of the sins that grow on the surface, but learn to know that if we could turn our heart up to its core and center, we should find it fully permeated with sin as every piece of putrid flesh is filled with worms and rotteness. It shall become more and more plain to us that man is a reeking mass of corruption; that his whole soul is by nature so debased and depraved, that no adequate description can be given of his utter sinfulness. Aye, when we think of the Law of God and our depravity, we may well be overwhelmed with horror, and fall down and cry, "Behold, I was shapen in iniquity, and in sin did my mother conceive me. Thou desirest truth in the inward parts. O God, be merciful to me, for to keep Thy Law is altogether beyond my power. Therefore, merciful God, cleanse me from my secret faults; save me by Thy grace in Jesus, for by the Law I can never be saved."

F. J. L.

Our Father.

Do you all know the Lord's Prayer? Do you all say it every day? Have you ever thought of the first two words? There is something truly wonderful in the fact that we are to call God our Father. No doubt many say these words and do not stop to

think what they mean. A minister was once making an address at an Orphans' Home. He stood upon a platform, while all the children were seated before him. He began in words about as follows: "This is an Orphans' Home. You are all what we call orphans. If I were to ask you, Have you a father? you would all say, No, sir; would you not?" All the children answered, "Yes, sir." "Then you have no father, have you?" All again answered, "No, sir." "Well, do you know the Lord's Prayer?" "Yes, sir," was the ready response. "Let me hear you repeat it." All reverently arose, folded their hands, closed their eyes, and began as with one voice, "Our Father who art in heaven." "Stop," said the minister; "begin again." Again all said, "Our Father who art in heaven." "Stop; have you not made some mistake? You just told me you had no father, and yet you all say, 'Our Father.' How is this?"

Then the minister went on to tell the children just what you and I should also be reminded of. These little orphans, and you and I, yes, everybody has a father. We have the very best father that can be imagined. Never was an earthly father so kind and loving as He. He watches over us by day and by night, and never forsakes us, and never forgets us. He is a strong and mighty Father. He can do whatever He pleases. Nothing is too hard for Him. No enemy is so strong but that He is still stronger, and can protect us. He is a rich Father. He owns all things in heaven and in earth. What a blessed thing to have such a Father.

And just think of it, He is our Father in Christ Jesus. He tells us so. He says to us, I want you to call me Father. We are therefore His children. We are therefore to trust Him with all our hearts. When we pray we must bear in mind that we are praying to a kind and loving Father. When we are sick, or are in trouble, we must bear in mind that our Father knows it all, and is able to make all things work together for good to them that love Him. Dear reader, never forget this.

Luth. Child's Paper.

God's Love.

God, then, is more earnest for me to be saved than I am to be saved! "He so loved the world that He gave His Son." He loved not saints, not penitents, not the religious, not those who love Him; but "the world," secular men, profane men, hardened rebels, hopeless wanderers, and sinners! He gave not a mere promise, not an angel to teach us, not a world to ransom us, but His Son—His Only Begotten! So much did God love the world, sinners, me! I believe this. I must believe it; I believe on Him who says it. How can I then do otherwise than rejoice?—Luther.

DANGER past, God is too often forgotten.

Under God's Protection.

The daughter of one of the missionaries in South Africa went to see her sister, who lived more than a hundred miles from her father's station. She set out in her wagon, taking with her two native young women besides the drivers. They had often to unyoke the team, and while the men went to sleep, the oxen would wander about in search of food and water.

One day the oxen could not be seen, and the drivers were obliged to go in search of them, leaving the three young women alone in the wagon. Those who are used to the wilderness do not think much of being left alone, but the poor girls had not been left very long when they received a most unexpected and unwelcome visit; for up walked, in a very leisurely way, a large lion, who sat himself quietly down among the harness close to the wagon.

As you may suppose, the girls trembled at the sight of the terrible creature, and lifted up their hearts in prayer to Him who can stop the lion's mouth. Happily they did not lose their presence of mind; and as they knew that fire would terrify the wildest animal, they thought that they would try its effect upon the lion. They, therefore, drew out one of their mats, and having set it on fire, threw it upon the savage creature. The king of the forest seemed very much astonished at the flames, and walked backward a few steps as if he would go away; but his courage was not shaken, and he soon came to his former station.

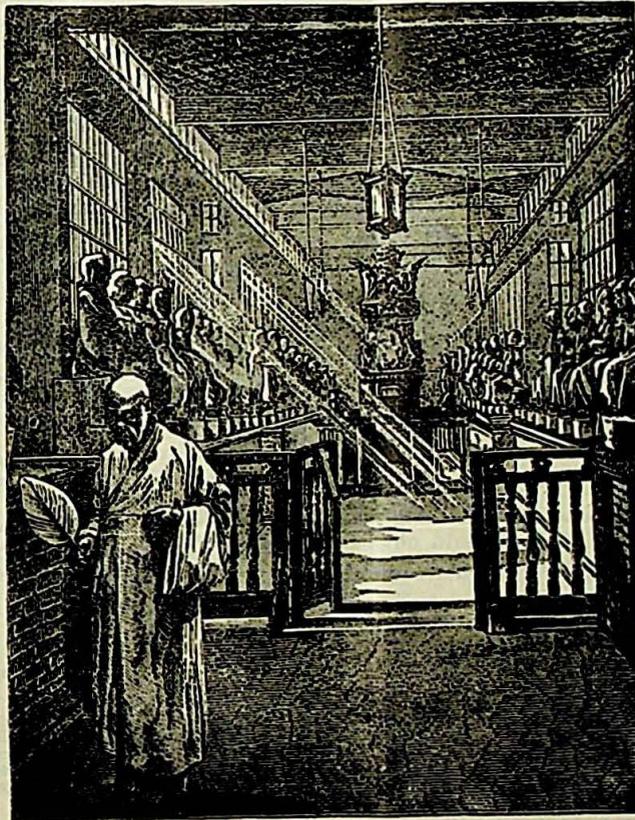
The girls now kindled a second mat and threw it upon him, but it seemed to have little effect upon the watchful beast. A third mat, however, was more successful. It put the lion in such fear that he scampered off and came back no more. But no sooner was he gone than the girls' courage began to give way. They thought of the danger they had just passed, and became so full of fear that they got out of the wagon and fled away into the wilderness. A few hours afterward the drivers returned with the oxen, but when they came to the wagon they found no one in it. They were much distressed and sought for the girls on every side.

At last, by the marks of the footsteps, they found out the way the girls had taken. They followed this trail, and the next morning they discovered the girls at the very station where they were going. God had been their Guide. He had directed their steps, and had spread His protection over them, though they had spent the whole night in the desert amidst many such lions as had visited them in the wagon.

How God Called Frank.

Frank, a boy from the city, had been picking raspberries in the woods. As he was on his way home a violent storm arose. It began raining and lightning and to thunder fearfully. Frank was very much frightened, and crept into a hole in an old oak tree not far from the roadside. He did not know that lightning is very apt to strike a hollow tree. But all at once he heard a voice that called: "Frank! Frank!! come quickly!"

Frank jumped instantly from the tree; but he had gone scarcely a hundred feet when the lightning struck the tree. The ground quaked



HOUSE OF IDOLS.

beneath the terrified boy, and it seemed as if he was standing in the midst of fire. But he was not hurt at all, and exclaimed, with raised hand: "That voice came from heaven! Thou, O dear Lord, hast saved me!"

But once more the voice was heard: "Frank! Frank! do you not hear?"

He looked around and saw a peasant woman who was calling. Frank ran to her and said: "Here I am. What do you want of me?"

"I do not mean you, but my own little Frank," the woman replied. "He was watching the geese by the brook. See! there he comes at last out from the bushes."

Frank, the boy from the city, related how he had taken her voice as a voice from heaven. Then the peasant folded her arms devoutly, and said: "O my child, do not thank God any the less that the voice came from the mouth of a poor peasant woman. It was He who

willed that I should call your name, although I knew nothing about you."

"Yes, yes," said Frank; "God served Himself by your voice, but my escape came from heaven."

Always remember that safety depends, not on accident or chance, but on your Heavenly Father. — *From the German.*

Will You be a Missionary?

Sophia had been praying for twelve years to become a foreign missionary. One day an aged friend said to her: "Sophia, stop! where were you born?"

"In Germany."

"Where are you now?"

"In America."

"Well, are you not a foreign missionary already?"

Then the friend said: "Who lives on the floor above you?"

"A family of Swedes."

"And above them?"

"Why, some Switzers."

"Who in the rear?"

"Italians."

"And a block away?"

"Some Chinese."

"And you never said a word to these people about God's Son! Do you think He will send you thousands of miles to the foreigners and heathen, when you never care enough about those at your own door to speak with them about God's love?"

Not a few need the lesson Sophia learned. — *Ex.*

Gathered Pearls.

O, He is a sweet Master! One smile from Jesus sustains my soul amid all the storms and frowns of this world. Pray to know Jesus better. Have no

other righteousness, no other strength, but only Jesus. O, for fullness out of Him! Why do we not take all out of Jesus? Keep looking, then, to Jesus, dear soul, and you will have the peace that passeth all understanding. Cleave you to Jesus; be joined to Him by faith, and you shall be one spirit; you shall be made warm and vigorous and full of activity in God's service.

Jesus.

"I could not do without Him, Jesus is more to me Than all the richest, fairest gifts Of earth could ever be. But the more I find Him precious, And the more I find Him true, The more I long for you to find What He can be to you."

The Outlook from the Editor's Window.

A WELCOME VISITOR.—One of our missionaries, the Rev. J. C. Schmidt, of Greensboro, N. C., attended several Synodical meetings and lectured in many of our Northern churches in the interest of our mission among the colored people. We had the pleasure of meeting him here in Fort Wayne and were glad to hear that our mission churches and schools in North Carolina are prospering well.

NEW LABORERS.—Three new laborers will this summer enter our mission field in the South.

A NEGLECTED CONTINENT.—South America has been called "a neglected continent." The darkness of heathenism and papism rule there supreme. Protestants have been carrying on mission work at different places, and we are glad to hear that the Lutheran church of our country has also found an opening in that neglected continent. Three of the graduates of our St. Louis Seminary have accepted calls to Brazil, and the fields to which they are called appear very promising.

MISSION AMONG INDIANS.—The Lutheran missionaries, laboring among the Apache Indians in Arizona, report very favorably concerning their work. The mission schools are well attended and the pupils are very diligent. One boy and ten girls were recently baptized after having been instructed in the Catechism. Of these the missionary writes: "The ten girls that were baptized, as well as Harry, the baptized boy, do not neglect reading the Bible and praying every morning and evening." Also in Shawano County, Wis., the Lutheran mission among the Indians has been richly blessed during the past year. The attendance at services has been very good and a large number have been baptized. The Rev. Th. Nickel, the founder and faithful friend of this mission, recently accepted a call to Australia. With sad hearts the Indians bade their beloved friend farewell. Another laborer has already taken charge of the congregation, and the pure Gospel of Jesus will continue to be proclaimed among the Indians at Shawano.

HER ONLY COMFORT.—In a rear tenement of lower New York lay a dying woman whose husband, brutal through drink, would not allow even hospital care. Under the bed snarled the hungry dogs. The place was noisy and foul and dark, but the missionary kept at his post. "I'll go soon," said the sufferer, "there is nothing more you can do—only stay—tell me the words again." So over and over, until the angel of death had sealed the ears and closed the lips, the dying woman tried to repeat with the missionary—"Come unto me all ye that are heavy laden, and I will give you rest."

A STEADFAST CHRISTIAN.—The Chinese Christians can endure persecution with great fortitude and patience. This long-suffering has been a marked virtue among them during the recent troublous times. It had also been noticeable before in individual cases. Chang, a gate-keeper in the imperial palace, became a Christian and joined the Church. This stirred up the antagonism of his family; he was dragged around the yard by his queue; he had to endure petty persecution of various kinds; his relatives even tried to prevent him from going to church on the Sunday when he was to be baptized. But through it all he was steadfast, and seemed glad to suffer for Jesus' sake. This was seven or eight years ago, and for some years he still retained his position as gate-keeper in the palace. But in 1896 he resigned his office, in order to fit himself for special Christian work. He took a two years' course at the theological seminary, and was then assigned to an outstation, twenty-five miles southwest from Pekin. When the country districts were being agitated by the Boxer movement, helper Chang remained at his post; he sent his wife and three children to Pekin for safety, but himself continued to live in the chapel where his work had been. One day, however, a crowd of ruffians came up the street, and seeing him at the chapel door, seized some loose bricks lying near by, threw them at him, and pounded him with them until his back and limbs were sorely bruised. And still he would not leave his post of duty until the missionaries at Pekin sent a cart to bring him into a safer place. This time, as before, he was glad to suffer for the Master. During the siege in Pekin, he was on sentry duty, shouldering a rifle and standing guard under command of the Japanese officers.

A HEARTLESS RELIGION.—In nothing is the contrast between the religion of the Brahmin and the Christian stronger than in the works of charity. This became very evident during the Indian famine. While the Christians of Western countries sent thousands of dollars to relieve the terrible suffering of the famine-stricken, the wealthy Hindus, so it is reported by reliable persons on the field, have contributed nothing for their unfortunate brethren. The Brahmin's heart remains untouched by his religion. His is a heartless religion. Naturally, charity as the Christian understands it is not found in the list of his virtues. His belief does not bear that sort of fruit. Christianity alone does that.

Give.

"Give as you would, if angels waited at your door; Give as you would, if the morrow found you where giving all is o'er; Give as you would to the Master, if you met His searching look; Give as you would of your substance if His hand your offering took."

OUR BOOK TABLE.

GOSPEL SERMONS, Part Second. By Rev. F. Kuegele. Augusta Publishing Co., Crimora, Va. Price, \$1.00.

This valuable book contains sermons on the Gospel lessons of the Trinity Cycle and also sermons for Reformation, Harvest, and Mission Festivals, and one specially for Young People. Sound in doctrine, plain and simple in style, the sermons of the "country parson" should be welcomed as a genuine treasure in all our Lutheran homes, in country and in city.

THE NEED OF CHRISTIAN EDUCATION BY MEANS OF PAROCHIAL SCHOOLS. Concordia Publishing House, St. Louis, Mo. Price, 5 cents per copy; 40 cents per dozen; \$2.00 per hundred.

This excellent booklet, an abstract of a paper read before the Ev. Lutheran Synodical Conference by Prof. J. Schaller, of New Ulm, Minn., is an able presentation of the reasons why Christians must establish parochial schools, if they would do their full duty to the growing younger generation of the church. The booklet ought to be widely circulated.

Acknowledgment.

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St. Louis, Mo., June 15, 1901.

A. C. BURGDORF, Treas.

Evangelical Lutheran Colored Churches, NEW ORLEANS, LA.

EV. LUTH. ST. PAUL'S CHAPEL.
1625 Annette Str., between Chalborne and Derbigny.
Divine services: Sunday morning at 9½ o'clock.
Sunday evening at 7½ o'clock.
Wednesday evening at 7½ o'clock.
Sunday School: Sunday morning at 10½ o'clock.
Adult catechumen class meets at 7½ o'clock Tuesday evening.
Singing School meets at 7½ o'clock Friday evening.
F. J. LANKENAU, Missionary.

EV. LUTH. MOUNT ZION CHURCH.
Cor. S. Franklin and Thalia Sts.
Divine services: Sunday morning at 11 o'clock.
Sunday evening at 7½ o'clock.
Thursday evening at 7½ o'clock.
Sunday School: Sunday morning at 9½ o'clock.
Adult catechumen class meets at 7½ o'clock Friday evening.
Young People's Concordia Circle and Singing School meet Wednesday evening at 7½ o'clock.
KARL KRETZSCHMAR, Missionary.

EV. LUTH. BETHLEHEM CHAPEL.
Cor. Washington Avenue and Dryades Str.
Divine services: Sunday evening at 7½ o'clock.
Thursday evening at 7½ o'clock.
Sunday School at 9½ o'clock.
Adult catechumen class every Tuesday at 7½ o'clock and after the divine service on Thursday evening.
Choir practice at 7½ o'clock on Tuesday evening and after divine service on Thursday evening.
Circle for Young People meets at the school every Tuesday evening at 7½ o'clock.
J. W. F. KOSSMANN, Missionary.

Ev. Luth. Holy Trinity Church.

Springfield, Ill.
Divine services at half past 10 o'clock Sunday morning and at 8 o'clock Sunday evening.
Sunday School at 3 o'clock P. M.
Catechumen class meets Monday and Friday evenings.
Singing-school Tuesday evening.

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No. 8.

Have Faith in God.

If you ever feel downhearted and discouraged,
If you ever think your work is all in vain,
If the burdens thrust upon you make you tremble,
And you fear that you shall ne'er the victory gain:
Have faith in God, the sun will shine,
Tho' dark the clouds may be to-day,
His heart has planned your path and mine,
Have faith in God, have faith alway.

Darkest night will always come before the dawning,
Silver linings shine on God's side of the cloud;
All your journey He has promised to be with you,
Naught has come to you but what His love allowed.
Have faith in God, the sun will shine,
Tho' dark the clouds may be to-day,
His heart has planned your path and mine,
Have faith in God, have faith alway.

God is mighty! He is able to deliver;
Faith can victor be in every trying hour;
Fear and care, sin and sorrow, be defeated
By our faith in God's almighty, conquering power.
Have faith in God, the sun will shine,
Tho' dark the clouds may be to-day,
His heart has planned your path and mine,
Have faith in God, have faith alway.

May Agnew.

A Rotten Rope.

The papers report that at a hotel fire in one of our large cities one of the guests, a trained nurse, when trying to escape by means of a rope, fell to the ground from the sixth story and was immediately killed. The rope had never been used, it looked strong and good; but it was rotten, and gave way so soon as the strain of her weight came upon it.

The poor woman was sincere in her belief that the rope was sound and that it would hold her weight, but her sincerity did not make it so. The rope was rotten; it broke and she fell to her death.

How many there are who are trusting in a rotten rope as a means of escape from the wrath to come. They trust in the so-called goodness of their hearts. It is a rotten rope, it will not hold. The heart of man is corrupted by sin; it is rotten to the core. Christ says, "Out of the heart proceed evil thoughts, mur-

ders, adulteries, fornications, thefts, false witness, blasphemies." What a rotten thing the human heart is!

Others trust in their own works and hope to escape the wrath of God by their own good deeds. It is a rotten rope, it will not hold. The works of sinful man are sinful. Christ says, "A corrupt tree bringeth forth evil fruit." Whatever grows upon the rotten tree of human nature is rotten. "Who can bring a clean thing out of an unclean? not one," says the Bible.

Whatever man trusts in outside of Christ is a rotten rope. For so-called goodness of his heart, his own works or the works of the saints, his own religious exercises, whatever it may be—it is a rotten rope, it will not hold. And no matter how earnest and how sincere a man is in trusting in such a rotten rope, his earnestness and sincerity will not change the nature of the rope. The rope is rotten, and he that trusts in such a rotten rope—no matter how earnest and how sincere his trust is—he that trusts in such a rotten rope as a means of escape from the fire of hell will find out that the rope is rotten, he will fall into everlasting death. The Bible plainly says, "He that hath not the Son of God hath not life." He may have many other things, if he hath not the Son of God he hath not life.

There is only One on whom our helpless soul can hang with the full assurance that the rope will not break. It is Jesus, the Son of God, who came into the world to seek and to save that which is lost. He Himself says, "I am the way." And the apostle says, "Neither is there salvation in any other; for there is no other name under heaven given among men, whereby we must be saved." Jesus is the Lamb of God that bore our sins and endured all the punishment that we deserved. Whosoever clings to Him and trusts in Him for salvation will not be deceived. He is not clinging to a rotten rope. No. He is clinging to the Son of God, in whom there is pardon, and life, and everlasting salvation. Therefore it is written, "He that believeth on the Son hath everlasting life."

"Other refuge have I none;
Hangs my helpless soul on Thee."

The Blood of Jesus Christ His Son cleanseth us from all sin. I John 1, 7.

There was once a caravan crossing to the north of India, and numbering in its company a godly and devout missionary. As it passed along, a poor old man was overcome by the heat and labors of the journey, and, sinking down, was left to perish on the road. The missionary saw him, and kneeling down at his side, when the rest had passed along whispered into his ear, "What is your hope?" The dying man raised himself a little to reply, and with a great effort succeeded in answering, "The blood of Jesus Christ cleanseth us from all sin," and immediately expired with the effort. The missionary was greatly astonished at the answer, and at the calm and peaceful appearance of the man; he felt assured he had died in Christ. How or when, he thought, could this man, seemingly a heathen, have gotten the knowledge of this salvation? And, as he thought of it, he observed a piece of paper grasped tightly in the hand of the dead man, which he succeeded in getting from his grasp. What do you think was his surprise and delight when he found it was a single leaf of the Bible, containing the first chapter of the First Epistle of John, in which the above text occurs. On that page the man had found the Word of Life.

She Burned the Bushel.

"Be ye doers of the Word, and not hearers only." A woman went to hear a sermon, in which, among other evil practices, the use of dishonest weights and measures was exposed. With this discourse she was much affected. The next day, when the pastor, according to his custom, went among his hearers, and called upon the woman, he took occasion to ask her what she remembered of his sermon. She complained much of her bad memory and said she had forgotten almost all that he had said. "But one thing," said she, "I remembered; I remembered to burn my bushel." A doer of the Word cannot really be a forgetful hearer.

(For the LUTHERAN PIONEER.)

The Ninth and Tenth Commandments.

(Continued.)

As we saw last month, the Ninth and Tenth Commandments are very closely related to each other, both, namely, forbidding covetousness, the desire for those things which God does not wish us to have. We then, however, also heard that these two Commandments are not identical, but that there is a distinction to be made, the Ninth Commandment being directed against *actual* lust, the Tenth against *original* lust.

In his explanations of these two Commandments, Luther mentions such sinful acts and deeds as directly flow out of evil lust. When our Catechism says in the explanation of the Ninth Commandment that we shall not "craftily seek to get our neighbor's inheritance or house, nor obtain it by a show of right," and in the Tenth, that we must not "estrangle, force, or entice away from our neighbor his wife, servants, or cattle," it makes mention of the direct outward marks of the evil lust of the heart.

We shall not craftily seek to get our neighbor's inheritance or house, nor obtain it by a show of right. We notice that the sin forbidden here has a great similarity with the sins forbidden in the Seventh Commandment; and yet there is a great difference. The transgressors of the Seventh Commandment can be reached by the law of the state, but the transgressors of the Ninth Commandment are so crafty and understand so well to give their actions the show of right, that the law is obliged to protect them and even lend them a hand in their evil designs.

1 Kings 21 relates a case in point. King Ahab desired the vineyard of Naboth. But Naboth would not part with the inheritance of his fathers. Ahab, however, does not cease to covet the plot of ground. Jezebel, his ungodly wife, works out a plan to get it. The plan is executed, and Ahab gets possession of the coveted vineyard with a show of right and by the help of the law, which declared that a man who had blasphemed God and the king should be killed and his property confiscated for the benefit of the king.

In a city in Germany lived a saddler of moderate means, whose neighbor, a rich man, was very desirous of increasing the grounds about his house. This rich man had offered the saddler a fine price for his property, but the latter refused to sell because he had inherited it from his father. Years passed by and still the rich man cast his covetous eyes upon his neighbor's house. In the meantime the saddler by sickness and other misfortunes got into debt. The rich neighbor knew of this and laid his plans accordingly. In a conversation with the saddler he offered the latter a temporary loan, which was gratefully accepted. After some months the rich man suddenly de-

manded his money, claiming that he needed it at once. Of course, the poor saddler did not have it. He begged the rich man to grant him a few months' respite, but in vain. The rich man went to court, the saddler was requested to pay, and as that was impossible for him, his property was sold at public auction. The rich man bought it.

We shall not estrange, force, or entice away from our neighbor his wife, servants, or cattle. While in Rome, King Herod met his brother Philip's wife, Herodias. He soon cast covetous eyes upon her and desired to have her for his wife. As long as Herodias loved and respected her husband, there was no danger that she would leave Philip. This Herod knew, and so he did all he could to undermine Herodias' love for her husband, to estrange her from her husband. No doubt he also showed Herodias how much greater honor would be hers as his wife, how she would be surrounded with royal splendor and enjoy his kingly riches. And in this way he enticed Herodias away from Philip.

So also unprincipled people estrange and entice servants away from their masters by slandering their employers, offering them higher wages with less work, and the like. Or it may be that they work upon the employers instead of the servants, and force them to give up their servants either by means of incessant begging or by threats. Thus I read some time ago of a man who was very anxious to get a servant that was in the employ of another. Being a very influential man and the other more or less dependent upon him, he threatened to withdraw his patronage if the other did not give up his servant to him.

Likewise, our neighbor's cattle, horses, and the like may be estranged, forced, or enticed away from him. By throwing grain near my neighbor's fence, I may coax his chickens over into my yard; or by dropping a rail and letting fall a few ears of corn, I can easily entice his hogs into my field. So also I can beg and beg my neighbor so long to sell me his cow or horse or pig till, to get rid of me, he finally consents to the sale.—

What do these two Commandments ask of us? We shall help and be of service to our neighbor in keeping his own, and urge his wife and servants to stay and do their duty. We shall not every man look on his own things, but also on the things of others, Phil. 2, 4. By love we shall serve one another, Gal. 5, 13. We shall not only think of ourselves, how we may better our own condition and increase our own possessions, but we must also think of our neighbor, earnestly desire his welfare, help him and be of service to him whenever and wherever we can. When Abraham hears of Lot's misfortune, he does all in his power to get back his nephew's stolen possessions, Gen. 14, 12—23. Joseph reminds Potiphar's faithless wife of her duty, Gen. 39, 8, 9. Paul urges Onesimus to return to his master, Philemon, Philem. 13.

May God grant us His grace and blessing that, putting away selfishness, we day after day more and more strive to follow the example of these holy men. F. J. L.

(For the LUTHERAN PIONEER.)

Festival Days at Greensboro.

The writer of this article was recently present on two joyful and festive occasions at our mission in Greensboro, N. C. One of these was the school entertainment given on the twenty-fourth of June, and the other was the annual picnic on the fourth of July.

The entertainment was the first of its kind ever given by our schoolchildren at this station, and of course a great many people "turned out" to see and to hear what the Lutheran schoolchildren had learned. All were well pleased with what they heard and saw, for our efficient teacher, Mr. E. Buntrock, had trained his children well for this occasion. There were quite a number of recitations, humorous dialogues, and several solos by the girls. One pleasing feature was the flag drill, interspersed with marching and the singing of patriotic songs.

The annual picnic was, of course, a day of joy for both old and young. The children with their parents and friends began to assemble early in the school, each with their dinner baskets in hand, to be ready for the procession to the picnic grounds. Each child was provided with the national flag. Under the leadership of their pastor, Rev. J. C. Schmidt, and their teacher the happy throng of children and friends proceeded with shouts and the waving of flags to a beautiful spot in the woods near by. It was a truly Lutheran picnic procession, such as our friends in the North and West have often witnessed.

Having arrived at the grounds the remainder of the day was given over to sport and enjoyment. There was of course plenty of ice cream and cake to delight the children. Some friends of the colored mission had been kind enough to supply the pastor and teacher with funds for presents. Sack races, running races, speed matches, etc., were the sports which enthused the hearts of the children, and it was late in the afternoon before the enjoyment came to a close. There was enjoyment also for the grown people, several of whom captured such prizes as a teapot or some other necessary article. It was a day of joy for all. The whole throng once more formed into a long procession and marched back to the school, where they disbanded and went to their homes. R. P. O.

Prayer.

Thy way, not mine, O Lord,
However dark it be;
Lead me by Thine own hand,
Choose out the path for me.
Smooth let it be, or rough,
It will be still the best;
Winding or straight, it leads
Right onward to Thy rest.

Dona.

The Blood of Atonement.

This is the story of an aged Jew told by himself when speaking to his brethren at a recent mission service:

"I was born in Palestine, nearly seventy years ago. As a child I was taught to read the Law, the Psalms, and the Prophets. I early attended the synagogue, and learned Hebrew from the rabbis. At first I believed what I was told, that ours was the true and only religion, but as I grew older and studied the Law more intently, I was struck by the place the *blood* had in all the ceremonies outlined there, and equally struck by its utter absence in the ritual to which I was brought up. Again and again I read Exodus 12 and Leviticus 16 and 17, and the latter chapters especially made me tremble, as I thought of the great day of atonement and the place the blood had there. Day and night one verse would ring in my ears: 'It is the *blood* that maketh an atonement for the soul.' I knew that I had broken the Law. I *needed atonement*. Year after year, on that day, I beat my breast as I confessed my need of it; but it was to be made by blood, and there was no blood!

"In my distress I at last opened my heart to a learned and venerable rabbi. He told me that God was angry with His people. Jerusalem was in the hands of the Gentiles, the temple was destroyed, and a Mohammedan mosque was reared up in its place. The only spot on earth where we dare shed the blood of sacrifice, in accordance with Deuteronomy 12 and Leviticus 17, was desecrated, and our nation scattered. That was *why* there was no blood. God had Himself closed the way to carry out the solemn service of the great day of atonement. Now we must turn to the Talmud, and rest on its instructions, and trust in the mercy of God and the merits of the fathers.

"I tried to be satisfied, but could not. Something seemed to say that the Law was unaltered, even though our temple was destroyed. Nothing else but blood could atone for the soul. We dared not shed blood for

atonement elsewhere than in the place the Lord had chosen. Then we were left without an atonement at all. This thought filled me with horror. In my distress I consulted many other rabbis. I had but one great question — 'Where can I find the blood of atonement?'

"I was over thirty years of age when I left Palestine and came to Constantinople, with my still unanswered question ever before my mind, and my soul exceedingly troubled about my sins. One night I was walking down one of the narrow streets of that city, when I saw a sign telling of a meeting for Jews. Curiosity led me to open the door and go in. Just as I took a seat I heard a

Why God so often removes by Death, Children before their Parents.

A gentleman and his wife, traveling in the Holy Land, while resting by the roadside became interested in a shepherd as he sought to lead his flock over a stream. In vain he called to his sheep to follow him through the shallow waters, and again and again he coaxed them on. They would come so far, and no further. At last, as a final resort, he caught a little lamb and bore it to the other side. Immediately the dam followed, and without the least hesitation the entire flock crossed safely to better pastures and cooler shade.

There was in that little incident a lesson for the two travelers. It had been necessary in their case, too, that the Good Shepherd should bear their only child across the stream in order to draw them closer to Him. But their hearts had rebelled against the will of God, and they had sought to bury their sorrow in distraction. As the meaning of the lesson came more fully upon them, they accepted the great truth taught; and not only did they find healing for their own broken hearts and shattered

hopes, but were used of God in bringing hope and comfort into many another burdened and darkened life. — *Selected.*



"Deliver us from Evil."

man say: 'The blood of Jesus Christ, His Son, cleanseth us from all sin.' It was my first introduction to Christianity, but I listened breathlessly as the speaker told how God had declared that, 'Without shedding of blood is no remission,' but that He had given His only begotten Son, the Lamb of God, to die, and all who trusted in His blood were forgiven all their iniquities. This was the Messiah of the fifty-third chapter of Isaiah, the Sufferer of Psalm 22. I had found the blood of atonement at last. I trusted it, and now I love to read the New Testament and see how all the shadows of the Law are fulfilled in Jesus. His blood has been shed for sinners. It has satisfied God, and it is the only means of salvation for either Jew or Gentile."

Reader, have you yet found the blood of atonement? Are you trusting in the Lamb of God that taketh away the sin of the world?

Bad Memory.

Father.—"Mary, my love, do you remember the text of this morning?"

Mary.—"No, pa, I can never remember the text, I have such a bad memory."

Mother.—"By the way, did you notice Susan Brown?"

Mary.—"Oh, yes, what a fright! She had on her last year's bonnet done up, a pea-green silk, a black lace mantilla, brown boots, an imitation of Honiton collar, a lava bracelet, her old ear-rings, and such a fan! Oh, my!"

Mother.—"Well, my dear, your memory is very bad." — *Ex.*

The Outlook from the Editor's Window.

MISSION ZEAL.—A missionary gives the following as one trophy of divine grace in China: "A woman was brought to a hospital for treatment, having an incurable disease. She was ignorant of her physical danger; she was ignorant, also, of the great salvation. Her gentle nurse hastened to tell her the 'old, old story of Jesus and His love.' It was new and wonderful to this heathen mind, but she at once believed the good news and accepted the freely offered salvation. Then she was eager to go to her friends with this glad message of the Saviour's love. She said to her attendant: 'Will you ask the doctors how soon I shall be well?' 'The doctors say that we must tell you the truth—you will never be well.' 'Please ask them how long I shall live.' The reply was, 'Three months, with the care and comforts with which you are now surrounded.' 'And how long shall I live if I go to my old home with this blessed message from heaven?' 'Possibly not more than three weeks.' When the answer came this new convert exclaimed, 'Get my clothes; I will start to-day.' Expostulation was useless, for she argued: 'Do you think I count the loss of a few weeks of my life anything when I have such news to tell my people, who have never heard of the Saviour?' Is the love of Christ of so much value to us that we 'count not our lives dear unto ourselves,' if we may but tell the story to those who never heard it?"

A GRATEFUL PUPIL.—A German merchant in Argentina, a native of Tuchheim in Saxony, returned to his native place after an absence of 57 years for no other purpose than to have a monument placed on the grave of his old schoolmaster to whom, next to God, he owed his success in life. Good for that grateful pupil!

FREE FROM ROME.—The "Rid of Rome" movement is spreading in Bohemia. Fifteen hundred Romanists became Lutherans. Several manufacturers built churches, parsonages, and schoolhouses for their Lutheran workmen, and one of them has obligated himself to pay \$3000 as his annual contribution for a number of years. The movement has also spread from Austria to France, where the number of priests leaving the ranks of the pope's army is increasing rapidly.

THE DEACON'S SOLILOQUY.—It was Sunday evening when Deacon Daniel was sitting at his table looking at the pledges taken during the day for contributions to the mission treasury. He said to himself whilst looking at the figures: "It's curious who give. There's Squire Wood; he's put down \$2; his farm's worth \$10,000, and he's money at interest. And thar's Mrs. Brown; she's put down \$5; and I don't believe she's had a new gown in two years, and her bonnet ain't none of the newest, and she's them three grandchildren to support

since her son was killed in the army. Well, she'll have to scrimp on butter and tea for awhile, but she'll pay it. She just loves the cause; that's why she gives. There's Maria Hill, she's put down \$5; she don't have but \$20 a month, and pays her board; and she has to help support her mother. But I knew the Lord had done a work in her soul, and where He works you'll generally see the fruit in giving. And there's John Baker; he put down \$1; and he'll chew more than that worth of tobacco in a fortnight. Cyrus Dunning, \$4. Well, he'll have to do some extra painting with the crippled hand, but he'll do it, and sing the Lord's songs while he's at work. C. Williams, \$10. Good for him. He said the other night that he'd been reading his Bible more than usually lately. Maybe he read about the rich young man who went away sorrowful, and didn't want to be in his company."

SOUTH AFRICA.—The Berlin missionaries in Transvaal are full of grief over the destruction of their work of peace in that country by the British soldiery. The fruits of their hard labors for many years are gone. The country is laid waste and the people have fled to unknown parts. Several missionaries were thrown into vile prisons for no other reason but their being Germans instead of Britishers. "Transvaal," an old missionary writes, "has become a vast cemetery."

MISSION GROWTH.—The Berlin Missionary Society (I) has been sending out its own missionaries to the heathen world since 1834. At the end of 33 years of labor the converts numbered only 2000, whilst to-day, after another term of equal duration, they number almost 40,000. This is an illustration of the slow outward progress that is made during the time of the sowing of seed and the laying of foundations, and shows how in due time, by the grace of God, the harvest is large and manifold. One of the essential requirements in mission work is patience and endurance. "In due season we shall reap, if we faint not."

HER TREASURES.—At the triennial gathering of missions in Calcutta, the following touching anecdote was related by the chairman, Mr. Kali Charn Banerjea: "About fifteen years ago, a zenana worker gave a Bible to a Bengali lady in that city and some initial instruction. The worker ceased her visits, and they lost sight of each other. Years afterwards another zenana worker began to operate in the neighborhood. The Bengali lady sent for her, and showed her the Bible, much worn by constant use. A new Bible and hymn book were given her. On June 12th last, the earthquake shook the house of the Bengali lady very severely and brought it to ruins. All the inmates fled into the street, the lady referred to among them, carrying her Bible and hymn book, the only treasures she thought of in the awful crisis!"

SUCCESS OF MISSIONS.—Within the last seventy years three hundred of the islands of the Pacific have been evangelized. Many of them have become altogether Christian, with no professing heathen left. They have not only flourishing, self-supporting churches, but are engaged in energetic mission work among their heathen neighbors on other islands. What the world at large, however, is most interested in is the fact that foreign commerce, which before the Christianization of these islands had no existence at all, now amounts to more than twenty million dollars annually. This fruit of missions even the unbeliever and indifferent worldling can appreciate.

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A. C. BURGDORF, Treas.

Evangelical Lutheran Colored Churches, NEW ORLEANS, LA.

EV. LUTH. ST. PAUL'S CHAPEL.
1625 Annette Str., between Olalborne and Derbigny.
Divine services: Sunday morning at 9½ o'clock.
Sunday evening at 7½ o'clock.
Wednesday evening at 7½ o'clock.
Sunday School: Sunday morning at 10½ o'clock.
Adult catechumen class meets at 7½ o'clock Tuesday evening.
Singing School meets at 7½ o'clock Friday evening.
F. J. LANKENAU, Missionary.

EV. LUTH. MOUNT ZION CHURCH.
Cor. S. Franklin and Thalia Strs.
Divine services: Sunday morning at 11 o'clock.
Sunday evening at 7½ o'clock.
Thursday evening at 7½ o'clock.
Sunday School: Sunday morning at 9½ o'clock.
Adult catechumen class meets at 7½ o'clock Friday evening.
Young People's Concordia Circle and Singing School meet Wednesday evening at 7½ o'clock.
KARL KRETZSCHMAR, Missionary.

EV. LUTH. BETHLEHEM CHAPEL.
Cor. Washington Avenue and Dryades Str.
Divine services: Sunday evening at 7½ o'clock.
Thursday evening at 7½ o'clock.
Sunday School at 9½ o'clock.
Adult catechumen class every Tuesday at 7½ o'clock and after the divine service on Thursday evening.
Choir practice at 7½ o'clock on Tuesday evening and after divine service on Thursday evening.
Circle for Young People meets at the school every Tuesday evening at 7½ o'clock.
J. W. F. KOSSMANN, Missionary.

Ev. Luth. Holy Trinity Church, Springfield, Ill.

Divine services at half past 10 o'clock Sunday morning and at 8 o'clock Sunday evening.
Sunday School at 3 o'clock P. M.
Catechumen class meets Monday and Friday evenings.
Singing-school Tuesday evening.

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Our Faith.

I heard the voice of Jesus say,
"Come unto me and rest;
Lay down, thou weary one, lay down
Thy head upon my breast."

I came to Jesus as I was,
Weary, and worn, and sad;
I found in Him a resting-place,
And He has made me glad.

I heard the voice of Jesus say,
"Behold, I freely give
The living water; thirsty one,
Stoop down, and drink, and live."
I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him.

I heard the voice of Jesus say,
"I am this dark world's Light;
Look unto me, thy morn shall rise,
And all thy day be bright."
I looked to Jesus, and I found
In Him my Star, my Sun;
And in that Light of life I'll walk,
Till traveling days are done.

Bonar.

God is Reconciled.

Mr. Brown had been very sick for several weeks. One day his Christian neighbor came to see him and said, "I understand you have just made your will. You regard yourself as a dying man, do you not?"

"Oh, yes, I can't hope to live but a little while longer."

"Well, you have set your house in order, then, so far as this world is concerned; the question now is, are you ready for the next?"

"No, indeed, I am not," replied the sick man, who till now had trusted in his own morality, but who on his dying bed realized that he had nothing to hold on to, and that he was not prepared to meet a just and holy God. "I have nothing," he said, "to give God that seems to me of the least value in His sight, I have neither time nor strength to serve Him. Tell me, what can I do to reconcile God whom I have offended by my sins?"

"Well, my friend, the glad news I have to bring you is, that while it is true you can't do anything, it is equally true, you need not do anything."

"Why, what do you mean?"

"Just what I say, my dear sir. Now mark, here is your mistake. You know that you are a sinner, and that you deserve punishment at the hands of God, and you think you must do something in order to change God's mind and to reconcile Him to yourself."

"Yes!"

"But this is the truth about it. Ever since the Lord Jesus took your sins and mine upon Him, *God has been reconciled*. What is needed now is, not for God to be reconciled to us, but for us to be reconciled to Him. St. Paul says, 'God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them.' You see from this that God's object in coming into the world in Christ was to reconcile us to Him. Paul calls the Gospel the 'word of reconciliation,' and he says, 'We pray you in Christ's stead, Be ye reconciled to God.' The Gospel tells us that God is reconciled through the sufferings and death of His Son, and beseeches us to be reconciled unto Him by accepting that Son as our Saviour. In Christ there is free forgiveness for every sinner, and there is nothing for you to do, my friend, but to accept God's free forgiveness offered to you without money and without price. Will you do it?"

"Is that all I have to do? Of course I will be reconciled. I never before knew this was the way. And this is the Gospel? I never understood it before. O God, I thank Thee, I thank Thee!" he cried out, and grateful tears rolled down his wan cheeks upon the pillow. God in mercy had swept away his "refuges of lies," and led him into rest.

The next day after this conversation he said to a visiting friend, "I am ready to die now. All is peace. My burden is gone. The sooner the end comes now the better for me. God is reconciled to me in Christ Jesus, and I am reconciled to Him by faith in my dear Saviour."

His was a happy and peaceful end.

"God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, Be ye reconciled to God," 2 Cor. 5, 19, 20.

Knew His Voice.

In the description of the Good Shepherd Jesus said: "The sheep follow him, for they know his voice, but they know not the voice of strangers." This fact was once illustrated in an incident in India where "a bad man wanted a fine sheep which belonged to another person. He went before a judge and got other bad men to help him say that the sheep was his. The true owner came too, and brought the sheep, and his friends came with him and told the judge that they knew the sheep belonged to him. How could the judge decide? He did not know the men, and how could he tell which were liars?"

"But he did know how the sheep are taught in those Eastern countries, so he said: 'Let the two men go into those two rooms—one on the right side, the other on the left side—and let the one on the left call the sheep.' But the poor sheep did not know the voice of a stranger, and did not stir. The true owner heard the sound, and did not wait to be told what the judge meant. He gave a kind of 'chuck,' and the sheep bounded away to him at once. 'The sheep knows his voice,' said the judge. 'Let him take it away, for it is his.'"

What One Bible Can Do.

One hundred and eight years ago Pitcairn Island had no inhabitants. At that time nine wicked sailors, who had sent their captain adrift in an open boat on that wide, lonely southern ocean, landed here to hide away from punishment.

In ten years they were all dead but one, six of them having been murdered. The one left, to take care of their wives, whom they had taken from Tahiti, and their twenty little children, was John Adams. The only book he had was a Bible, and he went to it to find out what to do for these poor little ones.

That precious Bible was the saving of them all. It brought John Adams to repent of his crimes, and to love the Lord. He became a new man and a good and kind friend. The children all called him father, and he taught them to read and write, and to obey and trust the Saviour. — *Mission Dayspring*.

(For the LUTHERAN PIONEER.)

The Close of the Commandments.

What does God say of all these Commandments?

He says thus: I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my Commandments.

What does this mean?

God threatens to punish all that transgress these Commandments. Therefore we should fear His wrath, and not act contrary to them. But He promises grace and every blessing to all that keep these Commandments. Therefore we should also love and trust in Him, and willingly do according to His Commandments.

"I am the Lord thy God," thus the divine Lawgiver says at the beginning of the Ten Commandments. In the so-called close of the Commandments God makes use of these same words concerning Himself, adding, however, that He is a *jealous God*. This word "jealous" in our day has a somewhat evil taste, a jealous person, as we use the term, being one who is always suspicious of being displaced by a rival in the love of another. But at the time the Bible was translated into the English language, the word "jealous" meant what the word "zealous" to-day means; namely, to be filled with ardor and zeal. A zealous person is one who does his duty. Now God says of Himself that He is a jealous, that is, a zealous God. He will surely do His duty. He has given His Commandments to us, and He will now see to it that they be kept, or else that the transgressors be punished. As He Himself declares, He will visit "the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Him."

He will visit iniquity. This word "visit" the Bible uses in a twofold sense. When Jesus, for example, says Luke 19 that the people of Jerusalem knew not the time of their visitation, He means to say that they recognized not the grace and blessings which God poured upon them. But in the close of the Commandments the word "visit" can only mean that God will *punish* the sinner because of his sins.

did not commit? Do not be too hasty, but mark well that the Lord adds, "Of them that hate me." That means: Those children that follow in the footsteps of their wicked parents shall bear not only the punishment for their own sins, but also for the sins of their parents. The children of bad parents are usually bad also, and if the Lord punishes them such punishment can only be just. But if a good child suffers because of its evil parents' sins, then such suffering of a pious child is not to be regarded as a punishment. The poverty of the good children of a spendthrift is not a curse; the frail body of the pious child of a voluptuary is but the chastening of a loving God. These children will learn by their own experience that these scourgings work together for their own good, they draw them away from the world and unite them more closely with God.

God here, then, threatens to punish those who do iniquity, those who transgress His Commandments. And how does God punish the transgressors of His Commandments? "With His wrath and displeasure, temporal death, and eternal damnation." No sooner had our first parents transgressed God's command than the punishment followed. God's wrath and displeasure showed itself at once, and the curse of temporal and eternal death at once fell upon them. And so it is with all sinners.

But does it not seem strange that God should say that He will visit the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Him? Is it possible that God should be unjust? Why shall children suffer for the sins of their parents, why bear the punishment for sins which they

mine, I will repay, saith the Lord." Let us ponder upon the fate of the people before the flood, of wicked Sodom, and of the impenitent inhabitants of Jerusalem, and not forget that the same God liveth still. Above all should parents think over this threat of the Lord. For if they are bad it is probable that their children will follow in their footsteps, and thus they by their evildoing will bring down upon their offspring a double curse. O that parents would never lose sight of the fact that they by their sins do not only harm themselves, but may also bring woe upon their children and children's children!

But if God's zeal causes Him to visit iniquity upon the transgressors of His Law, it likewise prompts Him to promise grace and every blessing to all that keep His Commandments. "This

do, and thou shalt live," such are the words of Jesus to the Pharisee. And this promise of the Lord will be kept. God's pleasure, grace, and eternal life is the reward God grants for the fulfillment of His Commandments. Surely there is the greatest inducement to love and trust in God and willingly do according to His Commandments!

The Lord's zeal induces Him to

hold out the greatest rewards to those who obey His Law. He will show mercy unto thousands of them that love Him and keep His Commandments. He is so anxious to have us do what is right that He promises to reward us for only doing what is our duty! But alas! we cannot do our duty, we cannot fear, love, and trust in God above all things, we cannot fulfill His Commandments. Not the promise but the threat of dire punishment is therefore for us. God's Law has no promise of grace and blessing for us sinners—only the curse and damnation. Woe unto us, then, if we know nothing of the grace which is in Christ Jesus; woe unto us if the Holy Ghost does not teach us to say to Him who is the end of the Law:

Not the labors of my hands
Can fulfill Thy Law's demands:
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone:
Thou must save, and Thou alone!

F. J. L.



Missionary Lankenau with Pupils of St. Paul's School at New Orleans.

(For the LUTHERAN PIONEER.)

The Beauty of a Christian Home.

We have never heard or read a sermon on family religion which impressed us more deeply than the following simple narrative of the religious home life of an humble Scotch family. It is taken from the first chapter of the "Autobiography" of John G. Paton, missionary to the New Hebrides:

"And so began in his early life that blessed custom of family prayer, morning and evening, which my father practiced, probably without one single omission, till he lay on his death-bed, 77 years of age; when, even to the last day of his life, a portion of Scripture was read, and his voice was heard softly joining in the Psalm, and his lips breathed the morning and evening prayer, falling in sweet benediction on the heads of all his children, far away, many of them, over all the earth, but all meeting him there at the Throne of Grace. None of us can remember that any day ever passed unhallowed thus; no hurry for market, no rush to business, no arrival of friends or guests, no trouble or sorrow, no joy or excitement ever prevented at least our kneeling around the family altar, while the high priest led our prayers to God, and offered himself and his children there.

"And blessed to others, as well as to ourselves, was the light of such example. I have heard that, in long after-years, the worst woman in the village of Torthorwald, then leading an immoral life, but since changed by the grace of God, was known to declare that the only thing that kept her from despair and from the hell of suicide was when in the dark winter nights she crept close up underneath my father's window, and heard him pleading in family worship that God would convert 'the sinner from the error of wicked ways and polish him as a jewel for the Redeemer's crown.' 'I felt,' said she, 'that I was a burden on that good man's heart, and I knew that God would not disappoint him. That thought kept me out of hell, and at last led me to the only Saviour.'

"Each of us, from very early days, considered it no penalty, but a great joy, to go with our father to the church; the four miles were a treat to our young spirits. The company, by the way, was a fresh incitement, and occasionally some of the wonders of city life rewarded our eager eyes. A few other pious men and women of the best evangelical type went from the same parish to one or the other favorite minister at Dumfries—and when these God-fearing peasants 'forgathered' in the way to or from the house of God, we youngsters had sometimes rare glimpses of what Christian talk may be or ought to be. They went to the church, full of beautiful expectancy of spirit—their souls were on the outlook for God; they returned from the church, ready and even anxious to exchange ideas as to what they had heard and received of the things of

life. I have to bear my testimony that religion was presented to us with a great deal of intellectual freshness, and that it did not repel us, but kindled our spiritual interest. The talks which we heard were, however, genuine; not the make-believe of religious conversation, but the sincere outcome of their own personalities. That, perhaps, makes all the difference betwixt talk that attracts and talk that drives away.

"We had, too, special Bible readings on the Lord's day evening—mother and children and visitors reading in turns, with fresh and interesting question, answer, and exposition, all tending to impress us with the infinite grace of a God of love and mercy in the great gift of His dear Son Jesus, our Saviour. The Small Catechism was gone through regularly, each answering the question asked, till the whole had been explained, and its foundation in Scripture shown by the proof-texts adduced. It has been an amazing thing to me occasionally to meet with men who blamed this 'catechizing' for giving them a distaste to religion; every one in all our circle thinks and feels exactly the opposite. It laid the solid rock foundation of our religious life. After-years have given to these questions and their answers a deeper or a modified meaning, but none of us have ever once even dreamed of wishing that we had been otherwise trained. Of course, if the parents are not devout, sincere, and affectionate—if the whole affair on both sides is taskwork, or worse, hypocritical and false—results must be very different indeed!

"Oh, I can remember those happy Lord's day evenings; no blinds drawn, and shutters up, to keep out the sun from us, as some scandalously affirm, but a holy, happy, entirely human day, for a Christian father, mother, and children to spend. How my father would parade across our flag floor, telling over the substance of the day's sermons to our dear mother, who, because of the great distance and because of her many living 'encumbrances,' got very seldom, indeed, to the church, but gladly embraced every chance, when there was prospect or promise of a 'lift' either way from some friendly gig! How he would entice us to help him to recall some idea or other, rewarding us when we got the length of 'taking notes' and reading them over on our return. How he would turn the talk ever so naturally to some Bible story, or some martyr reminiscence, or some happy allusion to the 'Pilgrim's Progress!' And then it was quite a contest, which of us would get reading aloud, while all the rest listened, and father added here and there a happy thought, or illustration, or anecdote.

"Others must write and say what they will, and as they feel; but so must I. There were eleven of us brought up in a home like that; and never one of the eleven, boy or girl, man or woman, has been heard, or ever will be heard, saying that Sabbath was dull or wearisome for us, or suggesting that we have heard

of or seen any way more likely than that for making the day of the Lord bright and blessed alike for parents and for children. But God help the homes where these things are done by force and not by love! The very discipline through which our father passed us was a kind of religion in itself. If anything really serious required to be punished, he retired first to his closet for prayer, and we boys got to understand that he was laying the whole matter before God; and that was the severest part of the punishment for me to bear. I could have defied any amount of mere penalty, but this spoke to my conscience as a message from God. We loved him all the more when we saw how much it cost him to punish us; and, in truth, he had never very much of that kind of work to do upon any one of all the eleven—we were ruled by love far more than by fear.

"Our home consisted of a 'but' and a 'ben' and a 'mid-room,' or chamber, called the 'closet.' The one end was my mother's domain, and served all the purposes of dining room and kitchen and parlor, besides containing two large wooden erections, called by our Scotch peasantry 'box-beds;' not holes in the wall, as in cities, but grand, big, airy beds, adorned with many-colored counterpanes, and hung with natty curtains, showing the skill of the mistress of the house. The other end was my father's workshop, filled with five or six 'stocking-frames,' whirring with the constant action of five or six pairs of busy hands and feet, and producing right genuine hosiery for the merchants at Hawick and Dumfries. The 'closet' was a very small apartment betwixt the other two, having room only for a bed, a little table, and a chair, with a diminutive window shedding diminutive light on the scene. This was the sanctuary of that cottage home. Thither daily, and oftentimes a day, generally after each meal, we saw our father retire, and 'shut the door;' and we children got to understand by a sort of spiritual instinct (for the thing was too sacred to be talked about) that prayers were being poured out there for us, as of old by the high priest within the veil in the Most Holy Place. We occasionally heard the pathetic echoes of a trembling voice pleading as if for life, and we learned to slip out and in past that door at tiptoe, not to disturb the holy colloquy. The outside world might not know, but we knew whence came that happy light as of a newborn smile that always was dawning on my father's face: it was a reflection from the divine presence, in the consciousness of which he lived. Never, in temple or cathedral, on mountain or in glen, can I hope to feel that the Lord God is more near, more visibly walking and talking with men, than under that humble cottage roof of thatch and oaken wattles. Though everything else in religion were by some unthinkable catastrophe to be swept out of memory, or blotted from my understanding, my soul would wander back to those early scenes, and shut itself up once again in that sanctuary closet, and, hearing

still the echoes of those cries to God, would hurl back all doubt with the victorious appeal, 'He walked with God, why may not I?'

"His happy partner, 'Wee Jeu,' died in 1865, and he himself in 1868, having reached his seventy-seventh year—an altogether beautiful and noble episode of human existence having been enacted, amidst the humblest surroundings of a Scottish peasant's home, through the influence of their united love by the grace of God; and in this world, or in any world, all their children will rise up at mention of their names, and call them blessed."

The Outlook from the Editor's Window.

WITH THE LORD.—As we go to press, the sad news reaches us of the death of the Rev. J. M. Buehler, of San Francisco, Cal. He was the pioneer of our Lutheran church on the Pacific coast, and for over forty years he has been active in the Lord's service, enjoying the rich blessings of God upon his manifold labors. Thoroughly evangelical, he was a forcible and impressive preacher of the blessed Gospel and an earnest friend of mission work. He was also a friend of our PIONEER and of our mission among the colored people. Only a few months ago we had a letter from him in which he expressed his hope that our PIONEER would retain its evangelical character, and that all our congregations would be filled with greater zeal for our mission work. And now he is with the Lord, resting from all his labors. Our great loss is his great gain.

"Servant of God, well done!
Rest from thy loved employ.
The battle fought, the victory won,
Enter thy Master's joy!"

A DAY OF JOY.—The sixth Sunday after Trinity was a day of joy for our Lutheran Indians near Shawano, Wis. On that day their new pastor was installed, and their neat little church was dedicated to the service of God.

OBEYING THE MASTER.—When a Karen convert visited America some time ago, he was urged on a certain occasion to address a congregation on the duty of sending and supporting more missionaries. After a moment of downcast thoughtfulness, he asked with evident emotion: "Has not Jesus told them to do it?" "Oh yes," was the reply, "but we wish you to remind them of their duty." "Oh no," replied the Karen, "if they will not obey Jesus Christ, they will not obey me." Shall it be said that we do not obey our Master? Are we able to send more help? Then let us gladden the hearts of those benighted ones with the Gospel they are waiting to receive.

THE WIDOW'S GIFT.—In a mission church, in a province of Turkey, a poor widow with five children was helped weekly by her church to the amount of twenty cents. Out of this was brought, week after week, two cents, as

her contribution to the services of the sanctuary and the support of the poor. At first the receiving deacon laughed, saying it was absurd to bring the church's money back to its own doors. The woman was deeply hurt at this, and with tears overflowing her eyes, asked, "Is not the money mine after you have given it to me? And cannot I also bring my tithe with the others?" — *Mission Studies*.

FEELING IN THE RIGHT PLACE.—A gentleman was one day relating a tale of deep distress, and concluded very pathetically, by saying, "I could not but feel for him." "Verily, friend," replied one of his hearers, "thou didst right in that thou didst feel for thy neighbor. But didst thou feel in the right place—didst thou feel in thy pocket?"

SLAUGHTERED BY THE HEATHEN.—Says the *Missionary Herald* of the Christians slaughtered at Tung-cho: "The total number of deaths in that field, so far as ascertained, was 213. Of these, seventy were adult church members, and the remainder were children, probationers, relatives of Christians, and servants of foreigners, the latter being termed 'third class foreign devils,' the native Christians being 'second class,' and the foreigners themselves 'first class.'"

A SENSIBLE KING.—From Hon. John Barrett, late United States Minister to Siam, we quote the following words: "The King of Siam, who is one of the ablest monarchs in the world, not infrequently complimented the missionaries and showed himself much interested in their undertakings. He often subscribed money for the encouragement of their plans, or gave them land on which they could erect their buildings for schools and hospitals. He put no obstacle in their way, but, on the other hand, removed many that troubled them. His instructions to his officials throughout the length and breadth of the kingdom were to assist and cooperate with the missionaries in every way consistent with their position."

HEATHEN DARKNESS.—The Chinese estimate of human life, especially that of a woman, is shown by the following testimony of a woman missionary to that country. Mrs. W. White writes: "Twenty years ago, when I went into the province of Kwang-Tung, there were 40,000,000 people there, of which 20,000,000 were women, and not a woman doctor among them all, and the men would rather let their wives die than allow a man to cross the threshold to treat them. I remember once going to the house of a man whose wife was ill. While treating her I suggested to the husband that he had better give the wife the best room in the house and let the cow occupy the apartment then used by the woman. 'But the cow might die,' said the man, 'and it costs more to get a cow than a wife.'"

MISSION IN UGANDA.—Another testimony to the value and success of missions is given by a traveler who recently visited Central Africa. He says that Uganda makes the impression of a Christian country. It is something wonderful to see the people hurrying to their large churches and taking part in the worship. Their eagerness to read and understand the Scriptures and to spread the Gospel in their neighboring countries is truly inspiring. Lately not less than thirty natives, educated by the British missionaries, were set apart as evangelists in the big church at Mengo, the capital, for work among the tribes in Busoga, Budu, and Koki. The congregation pledged itself to their support. Twenty years ago Uganda was discovered by Stanley, to-day there are 25,000 active Christians there, full of the spirit of missions.

Acknowledgment.

Received for colored missions of Rev. J. C. Schmidt from Grace Church, Greensboro, N. C., \$12.00; of Rev. F. J. Lankeau from St. Paul's Church, New Orleans, La., 25.00; of Rev. J. Kossmann from Bethlehem Church, New Orleans, La., 25.00.
St. Louis, Mo., Aug. 15, 1901.

A. C. BURGDORF, Treas.

Evangelical Lutheran Colored Churches, NEW ORLEANS, LA.

EV. LUTH. ST. PAUL'S CHAPEL.
1625 Annette Str., between Claiborne and Derbigny.
Divine services: Sunday morning at 9½ o'clock.
Sunday evening at 7½ o'clock.
Wednesday evening at 7½ o'clock.
Sunday School: Sunday morning at 10½ o'clock.
Adult catechumen class meets at 7½ o'clock Tuesday evening.
Singing School meets at 7½ o'clock Friday evening.
F. J. LANKEAU, Missionary.

EV. LUTH. MOUNT ZION CHURCH.
Cor. S. Franklin and Thalia Sts.
Divine services: Sunday morning at 11 o'clock.
Sunday evening at 7½ o'clock.
Thursday evening at 7½ o'clock.
Sunday School: Sunday morning at 9½ o'clock.
Adult catechumen class meets at 7½ o'clock Friday evening.
Young People's Concordia Circle and Singing School meet Wednesday evening at 7½ o'clock.
KARL KRETZSCHMAR, Missionary.

EV. LUTH. BETHLEHEM CHAPEL.
Cor. Washington Avenue and Dryades Str.
Divine services: Sunday evening at 7½ o'clock.
Thursday evening at 7½ o'clock.
Sunday School at 9½ o'clock.
Adult catechumen class every Tuesday at 7½ o'clock and after the divine service on Thursday evening.
Choir practice at 7½ o'clock on Tuesday evening and after divine service on Thursday evening.
Circle for Young People meets at the school every Tuesday evening at 7½ o'clock.
J. W. F. KOSSMANN, Missionary.

Ev. Luth. Holy Trinity Church. Springfield, Ill.

Divine services at half past 10 o'clock Sunday morning and at 8 o'clock Sunday evening.
Sunday School at 3 o'clock P. M.
Catechumen class meets Monday and Friday evenings.
Singing-school Tuesday evening.

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No. 10.

Trust.

God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

I cannot read His future plans,
But this I know,
I have the smiling of His face
And all the refuge of His grace
While here below.

Enough, this covers all my needs,
And so I rest.
For what I cannot, He can see,
And in His love I e'er shall be
Forever blest.

Selected.

Forgiveness of Sin.

"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity," Ps. 32, 1. 2. From these words of the psalmist we learn that the forgiveness of sin is a great blessing. He that has forgiveness of sin is blessed indeed. God is his gracious Father and he is God's beloved child. Having forgiveness of sin he is no longer under the curse and damnation of the law, but is an heir of all the joys and glories of heaven. "For where there is forgiveness of sin, there is also life and salvation."

Forgiveness of sin being so great a blessing, it is very important to know how a sinner can get this blessing. In the dark days before Luther's time people were taught to buy forgiveness of sins from the pope or his agents. They were told to trust for forgiveness of sin, not in Christ only, but in their own works and in the merits of the saints. And when they had done all that the Romish church told them to do they could not be sure of having forgiveness of sins. They were told that after death they must pass through purgatory to be cleansed from sins still remaining in them, and that their passage through purgatory could be hastened by masses said by priests for money paid into the treasury of the church. Thus the people were led astray

and were cheated, not only out of their money, but also out of their soul's salvation. Forgiveness of sins is not to be obtained in the way pointed out in the Romish church. The Bible plainly tells us that Jesus has redeemed us all from sin, and that in Him only "we have redemption through His blood, the forgiveness of sins." It is therefore written that "remission of sin should be preached in His name among all nations." The Apostle Peter says, "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." And the Apostle John says, "Your sins are forgiven you for His name's sake." The Saviour bore our sins in His own body on the tree and thus procured for all men forgiveness of sin. Wherever and whenever His Gospel is preached, forgiveness of sins is proclaimed and offered to all that hear it, and all that believe take and possess and enjoy the blessed gift.

This Gospel truth was for centuries hidden under the rubbish of the false doctrines of the Romish sect. God restored it to His church through His servant Dr. Martin Luther. To obtain forgiveness of sin, Luther went the way pointed out in the Romish church; but he found no peace and rest for his troubled soul. When he was near despair, God in His mercy opened to him the Bible, and from that Book of God he learned the Gospel truth that forgiveness of sin is a free gift of God's grace in Christ Jesus, the Saviour of sinners. Luther rejoiced and saw heaven opened to him in the Gospel. The glad tidings which brought joy and rest and peace to his heart he made known with voice and pen, and thus became the Reformer of the Church. Thousands rejoiced at the light which shone into the darkness in which they had lived for so long. The shadows of the night of popery passed away, and the bright Gospel day dawned upon the world. In this everlasting Gospel which the apostles proclaimed and which Luther, as God's messenger, preached anew, thousands of sinners found forgiveness of sin and everlasting salvation.

We still have this Gospel, and in it forgiveness of sin is offered to us as God's free gift to sinners. Let us see to it that by faith in the Gospel of Jesus we possess and enjoy the

blessed gift. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity."

Thy Faith hath Saved Thee. Luke 7, 50.

The venerable Dr. Porter, in telling of how he translated the Bible in the language of the cannibals of the South Sea Islands, explains how he obtained the word expressing faith. He says: "I had only difficulty over one word, and you would suppose that that word would be in every language under heaven. We could obtain no word for 'faith.' One day I sat upon a chair, and said to the natives round, 'What am I doing now?' They said, 'You are sitting on the chair.' I understood that. Then I sat down, threw myself back in the chair, and drew my feet up and said, 'What am I doing now?' They told me. I inquired the meaning of a word they used, and when they explained it, I said, 'That is the very word I require,' and I praised God with exceeding joy. It meant to lift the body, heart, and soul from everything else and lean on Jesus only, as I had lifted myself from the floor and was leaning on the chair alone. That word became one of the dearest in their language."

Luther's Joachim.

On one occasion a man, banished from his home on account of the true faith, came to Doctor Luther and asked him for a gift. Luther had at that time in his treasury only one dollar, which, because it bore the imprint of Joachim on one side, was called a Joachim dollar. It is also said that Joachim was the name of the valley in Bohemia where the metal for this coin was obtained. Luther thought of his dollar, and forthwith he cried out with a cheerful voice: "Joachim, come forth; the Lord is here!" And so Luther's last dollar went to the poor exile. Let us ask ourselves whether we have not some idle Joachims prisoned away in the dark, who ought to be called out into the light, where they could be of much more service towards honoring the Lord and blessing men.

(For the LUTHERAN PIONEER.)

Of the Fulfillment of the Law.

Can we keep God's Commandments as He would have us keep them? We have been studying the Holy Ten Commandments to very little purpose indeed if we be unable to answer this question. And what is the answer we must give? Alas, a most emphatic, "No."

The Law of God, as we read it in the Ten Commandments, seems at first sight very simple; but when we take a closer look at it, we must see that it is quite impossible for us fully to keep it. We find that each commandment as we study it becomes broader and deeper in meaning; we see that it has a spiritual meaning, a depth of purpose which at first we did not notice.

The commandment, "Thou shalt not kill," means, as we have learned, more than the mere act of murder—it also includes the angry word and the malice and hatred of the heart. As our Saviour says, "Whosoever is angry with his brother without a cause shall be in danger of the judgment." The angry thought is murder before God.

And so it is with every commandment. The Law deals with the sins of thought, with the evil imagination of the heart. The sinful thought is a transgression of the Law. And this Law of God extends to our every deed. The Law follows us wherever we go—to our work, to our homes, to our very bedchambers, and it condemns the least digression from the path of righteousness. It requires of us divine perfection; not only a comparative goodness, so to say, but absolute perfection, absolute goodness and holiness.

Therefore David, that man after the heart of God, beseeches the Lord, "Enter not into judgment with Thy servant: for in Thy sight shall no man living be justified," Ps. 143, 2. David was a regenerate man, a child of God; his was a heart desirous of walking in the way of God's commandments. He calls himself a *servant* of God, one who passed his days in serving God; and yet he prays not to be judged according to his works, since he knows full well that his best deeds were but very imperfect and would not be able to justify him in the sight of the holy God.

Hear also what St. Paul says on this same point, Phil. 3, 12: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." Here is a man who could truthfully say that he had labored more abundantly than others, who had sacrificed his whole life, as it were, to the Lord and His service, and yet he deplores his imperfection and can only say that his trust lies solely in Christ Jesus.

Yes, these servants of God, impelled as they were by the love of God to follow after holiness, drawing spiritual strength from Christ as

do branches from the vine, nevertheless join all true believers in confessing:

By grace! our works are all rejected,
All claims for merit pass for naught;
The mighty Saviour, long expected,
To us this blissful truth has brought,
That He by death redeems our race,
And we are saved alone by grace.

In this connection let us also consider the words of James 2, 10: "Whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all." James here supposes the case of a man having fulfilled all of God's commandments perfectly, with one single exception, and declares of such a man that he would be guilty of all. The commandments are linked together like the links of a chain. To break one link is to break the whole chain.—Suppose a man hanging down a deep well at the end of a chain. One link breaks. What happens? The man falls. The breaking of one link has brought about the disaster.

Here is another illustration: Take a number of dominoes and set them up on end one inch distant from one another. Now touch the domino at the end nearest to you. Will only the domino you have touched fall over? No, but in falling it will strike the one next to it, cause it to fall against the next, and so on down the whole row. The fall of the first domino has caused the fall of all the others. So it is with God's commandments: sin against one and you have sinned against all.

A thief sins not only against the Seventh Commandment, but against all. He sins against the first, for how can he fear and love God above all things, if he does that which God forbids? But if he does not fear and love God above all things, he transgresses all the commandments in his heart, since the fear and love of God is the source from which flows the fulfillment of every commandment. Though outwardly he may conform to the other commandments, yet in his heart he has sinned against all. As one single bubble in a bell spoils the whole bell, as the slightest flaw spoils the whole lens of a telescope, so the least transgression puts the stamp of imperfection upon our whole life.—

But if the regenerate can keep the Law but imperfectly, the natural man cannot keep it at all. On this point the Word of God is most explicit. It declares in most unequivocal terms: "The imagination of man's heart is evil from his youth," Gen. 8, 21.

"Who can bring a clean thing out of an unclean? not one," Job 14, 4. The heart of the natural man is evil, utterly evil, and nothing good can come out of it. As a bitter spring can only send forth bitter water, so the natural heart can only bring forth that which is evil. It is impossible to bring a clean thing out of an unclean. Every drop of water in a dirty ditch is dirty, and though you take out bucketful after bucketful you will find it all dirty and filthy.

It is true that some of the works of the unregenerate seem to be good, but they only seem so. Take a drop of water out of a dirty ditch and it may appear quite clear, so clear, that you would not think it to be out of the ditch if you did not know it, but it is just as filthy as the drops still remaining in the ditch, despite its appearance. Put it under a microscope, and you will see how it is teeming with impurities. So also the apparently good work of the natural man is filthy through and through in the eyes of God. Every deed, every word, and every thought of the natural man is a transgression of God's Law. His down-sitting and uprising, all he thinks, says, and does, is unclean before God and calls forth the wrath of a holy God. Verily, wretched is the state of the natural man!

But as for us who by the grace of God have taken our refuge from the Law to Christ the Saviour, blessed are we, since we may sing:

Jesus, Thy blood and righteousness
My beauty are, my glorious dress,
Midst flaming worlds in these arrayed,
With joy may I lift up my head.

F. J. L.

The Two Natures.

The following illustration, which I heard given by a servant of Christ, on the two natures, has been very helpful to many; and as there may be others who are not clear on that important truth, it may prove helpful to them.

"A gardener has in his garden a crab-tree. By careful cultivation each year that tree will produce larger and finer fruit; but what kind of fruit will it be?"

"Why," you answer, "crabs."

"Certainly; and no amount of labor in digging and fertilizing can bring from it aught but crabs.

"The gardener wants to raise choice apples from that tree. What must he do? The pruning-knife must be brought, and the proud, wide-spreading branches cut off. Then, with care, the new apple is grafted on the old trunk.

"Now, what will be the result of that *new nature* which has been put into the old trunk?"

"Apples."

"Yes; and the gardener no longer designates that tree as a *crab*-, but as an *apple*-tree.

"But one day, as he passes, he notices some shoots springing up from the old root. Now, what must be done? The knife must be used unsparingly, or the shoots from the old root will grow, and take from the vitality which belongs to the grafts.

"Now, dear fellow believers, you can easily apply this, and when the 'shoots' from the old roots manifest themselves, don't say to yourselves, 'I don't believe I am a Christian after all;' but remember that old nature, which was inherited from your parents, and which is irretrievably bad, is still in you, and will be, until this mortal shall put on immortality."

M. F. S.

Church at Eisleben.

Eisleben was the birthplace of Dr. Luther. He was born in that city, November 10, 1483, and baptized on the following day. At that time there were two churches in the town. Our picture shows us the larger of the two. It is a large, stately building with four towers. In this church Luther preached several times during the last days of his life, and here also preached his last sermon. In the city in which he was born he also died, February 18, 1546. In the last sermon which he preached in that church he exhorted his hearers to dismiss all the wisdom of this world and to keep steadfast only to the Word of our dear Lord and Master, who invited all them that labor and are heavy laden to come to Him. In the afternoon of February 19, Justus Jonas preached his funeral sermon in this church. His corpse was left in the church during the night, guarded by ten citizens, and was then taken to Wittenberg.

God's Protecting Care.

A STORY OF THE REFORMATION.

John Brentz, the Wuerttemberg Reformer, was at one time the guest of Duke Ulrich, in Stuttgart. In some way the Roman Catholic Cardinal Granvella heard of it. To the surprise of everybody, there appeared one evening in Munich a troop of Spanish dragoons. The colonel announced his presence to the Elector of Bavaria, and was by him invited to dinner. Here he let it slip that he was the bearer of a sealed imperial order to the Duke of Wuerttemberg, to the effect that he was to deliver Brentz, dead or alive, into his (the colonel's) hands. An aunt of the Duchess of Wuerttemberg, who was seated at the table, on hearing this, withdrew without being noticed, and at once wrote to Duke Ulrich, sending the letter that very night by a special messenger, with strict orders to carry it at once to the Duke in Stuttgart, and to return by a roundabout way, so as not to fall into the hands of the dragoons.

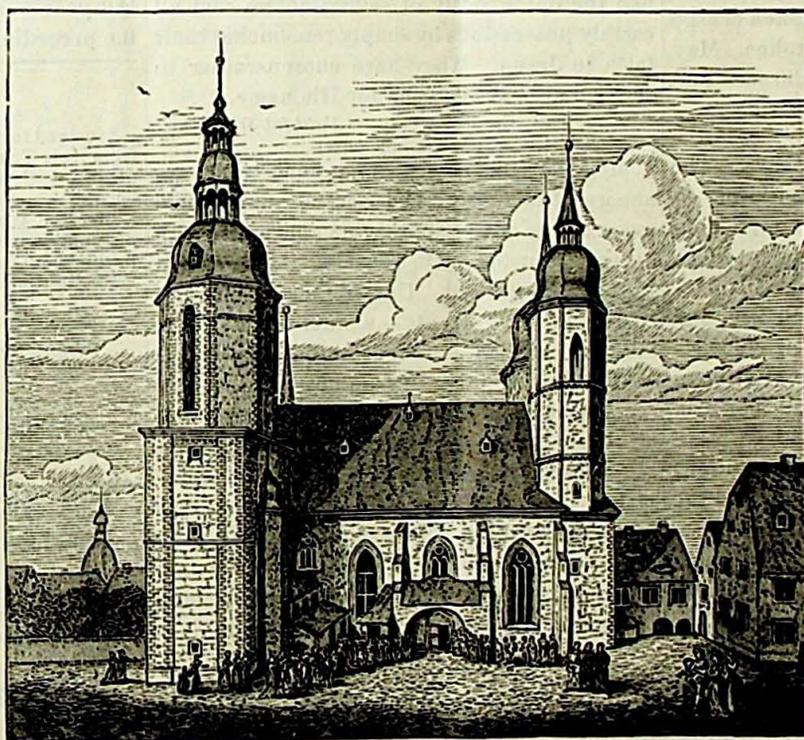
As soon as the Duke had read the letter, he called Brentz and informed him of the affair, but enjoined upon him not to answer him with a word. He read the Munich letter to him, and commanded him to at once retire and hide himself in the most secluded spot he could find, but not to tell him where, so that, when asked, he could truthfully swear that he did not know his whereabouts. For the moment Brentz was too terrified to speak, but collecting himself, he bowed, and silently withdrew.

Touched by his action, the Duke called him back, saying, "If you are dear to God, He will watch over you." Brentz took a loaf of bread, went quietly out of the house, and soon found himself in the upper part of the city. He entered the first house whose door stood open, ascended the steps unnoticed, and was soon in the garret, where, in a dark corner, beneath a pile of wood, he found a hole about his size, into which he crept, and found a vacant space under the eaves, where he remained.

The very next day the colonel and his dragoons reached Stuttgart, garrisoned the city gate and the ducal palace, and assumed full control of affairs. Ulrich, of course, was interviewed, but took oath that he did not know

was not in Stuttgart, called his troops together, and was soon miles away.

Now, how did Brentz live for fourteen days without water? At noon of the very first day a hen stole quietly up to the garret, and between the woodpile and the angle of the roof laid an egg. She left as quietly as she came, instead of cackling as the manner of hens is. Brentz took the egg as from the hand of God, cut a slice of bread from his loaf, and ate his lunch with a thankful heart. Every day at the same time the hen came and laid an egg, and so Brentz received his daily bread. The very day the troops left the hen did not come, and he heard the people say: "They are gone." That very evening he went to the ducal palace and showed himself to Ulrich, who, after he had heard the story, took Brentz to the window, and kneeling there poured out his thankful heart to God.—Selected.



Church at Eisleben.

where Brentz was in hiding, but gave the colonel full permission to search for him, and to take him dead or alive. At once the soldiers began the disagreeable work of searching house after house in the city, opening every chest and running their Spanish swords and spears through every featherbed and chaff-bag they came across. For fourteen days they kept at it, until on that very day they reached the street in which stood the house in which the fugitive was concealed. From day to day he had heard the people in the street telling of the doings of the soldiery, and now they were here! With their swords clanking they strode from room to room. The Reformer on his knees heard them coming nearer and nearer to his hiding-place. Now! here they are in the very garret! One soldier stuck his blade so close to Brentz that he had to move his head to avoid being pricked. At last they were through, and he heard the command, "Go, he is not here!" The commandant himself, now thoroughly convinced that the man

The Fool hath Said in his Heart, There is no God.

Ps. 14, 1.

The astronomer Athanasius Kirchner had a friend who professed himself unable to believe in a personal God, the Creator of the universe. Calling one day on the astronomer he found that he was for the moment so occupied that he could not be interrupted. While waiting in his study and looking about him, the skeptic's attention was drawn to a beautiful artificial celestial globe, which he had never before seen; and when the astronomer came in he expressed his admiration, and asked:

"Where did you obtain this fine globe? Whose work is it?"

Kirchner turned to him wondering, and answered:

"Where did it come from? Nowhere. 'Who made it?' Nobody."

"How absurd!" promptly replied his friend. On this the astronomer came and confronted his visitor, and said:

"You will not believe that this poor little globe here made itself, and yet you proclaim that the grand and glorious original which you gaze upon with amazement, and of which this is but a pitiful picture, was made by nobody, and that the eternal laws which control it came by accident!"

REMOVE Christ from the Scriptures and they will become an empty shell. Every word in the Scriptures points at Him, since the Scriptures were revealed to the holy men who wrote them for His sake.—Luther.

The Outlook from the Editor's Window.

MISSION DAY.—On September 22 our Colored Lutheran congregation at Rockwell, N. C., celebrated its annual mission festival. Lutherans from far and near assembled in large numbers to listen to the Word of God preached by our missionaries, the Revs. Oehlschlaeger, Bakke, and Shutes. The church choir from Concord beautified the services by singing several anthems. The very large attendance gave evidence of the interest the people are taking in their annual mission festival.

NEW LABORERS.—The Rev. Weinhold, a member of this year's graduating class of our Seminary at St. Louis, has been installed as missionary at Mansura, La. The Rev. Buch, a member of the same class, has taken charge of one of our stations in North Carolina. May God give them patience and endurance and bless their labors in the mission field.

CRUEL WAR.—The *Lutheran* says: The Berlin Missionary Society has been informed officially that its most important station in South Transvaal, Botshabelo, around which 9000 native Christians are settled, was suddenly seized and occupied by the British, and the missionaries together with their colonists were ruthlessly driven to the camp at Middleburg. The missionaries, wherever they are, are forbidden to hold services and to move among the natives. Seven Berlin stations are devastated, the natives scattered, and the missionaries confined at Pretoria. The Hermannsburg Missions are suffering the same outrageous wrong. Eleven of their stations are wantonly destroyed, and their occupants are banished or imprisoned. The heathen tribes in South Africa, who had been held in check by the Boers, are now fighting again with each other and roam over the land as robbers and murderers in imitation of the soldiers of his "gracious" majesty, the gentle King of England, "Defender of the Faith!"

CHINESE WOMEN MARTYRS.—Every missionary magazine gives us fresh stories relating to the noble army of martyrs in China. One fine woman, named Hsiao, who was the soul of a part of the work in Kuauguing, was seized. She was wealthy, and earnest in spreading the Gospel. When the trouble broke out she was a marked woman. The rascals had an eye on her property, and demanded it. The Deacon Wang, her manager, made his escape, but she manfully stood her ground, and said she was prepared to bear witness for the Lord who bought her. She was offered her life if she would recant. She refused, and only asked that they would kill her quickly. She suffered death in the most cruel manner, but up to the last kept praying.—Another woman, named Yiu, was captured. As she was young and beautiful, her captor offered to spare her life if she would renounce Christ and become his wife. She replied that she had a hope of

heaven, and whether she died or lived was of little moment. "What is heaven? If I kill you, what then?" "Then I shall go to heaven at one step." As she was praying for her enemies she was cut short with the assassin's sword. Her conduct made a great impression.—Thousands of native Christians have endured sufferings almost worse than death, and yet are spared, doubtless, as living proofs of the reality and power of the Christian religion. Their homes have been burned, with all they contained; their food supplies destroyed; their wadded clothes, so needed in their cold climate, stolen, and destitute and hunted like wild beasts, whole families of Christians are wanderers during this winter's cold, some of them hiding in caves of the earth. Yet these had the opportunity of saving homes and all earthly possessions by simply renouncing their faith in Jesus. They have chosen rather to suffer and bear reproach for His name.

Faithful Witness.

MELTING THE IDOLS.—A missionary in Travancore, India, observed one morning, some years ago, a native approaching his house with a heavy burden. On reaching it, he laid a sack on the ground. Unfastening it, he emptied it of its contents—a number of idols. "What have you brought these here for?" said the missionary. "I do not want them." "You have taught us that we do not want them, sir," said the native; "but we think they might be put to some good use. Could they not be melted down and formed into a bell to call us to church?" The hint was taken; they were sent to a bellfounder in Cochin, and by him made into a bell, which is now used to summon the native converts to praise and prayer.

IT COMETH FROM ABOVE.—In 1884 Clara Barton and her helpers were assisting the victims of the flood along the Ohio River, and they noticed a company of negroes huddled on the bank of the swollen stream. A visit was paid to them, and it was found that they were in great want. The Government boats from which supplies were dealt out, had passed them unnoticed, and the water had washed away all eatables. Miss Barton and her band left them some food, but cautioned them not to quarrel over it. One of their number said: "This is from the Lord; we would not dare to quarrel over it." When Miss Barton and her helpers put off from the shore they expected some shout of thanks from the people they had assisted, but there was not a word uttered, and it looked as though the negroes were ungrateful. However, as the lady and her fellow workers looked back they beheld the company of blacks kneeling about the stock of provisions giving thanks unto God. They believed that all came from above, and to the Giver of all good they were especially careful to render their thanksgiving and praise.

BIBLE SOCIETY WORK.—The eighty-fifth year of the American Bible Society has just ended.

In that time it has received \$30,605,000 from various sources, and has issued 68,923,424 copies of the Scriptures, in whole or in part, in many languages, for sale or distribution by colporteur or otherwise throughout the globe. The work it has done in this country has been of inestimable value, touching every forlorn frontier region, and every State and Territory of the Union; but, in addition, it has helped in an extraordinary measure every English-speaking missionary enterprise now in existence. Just now the Gospels are being rendered into several native Filipino dialects, and in other quarters new versions are being made whereby the Scripture will be introduced to great multitudes who are now strangers to its light and comfort. The income of the Society last year was \$391,382, a slight increase over the preceding year's record.

Acknowledgment.

Received for colored missions of Mr. John McDavid from Holy Trinity Church in Springfield, Ill., \$10.00; of Rev. J. C. Schmidt from Grace Church in Greensboro, N. C., 12.00; of Rev. F. J. Lankenau, New Orleans, La., from Mount Zion Church 25.00 and from St. Paul's Church 25.00; of Rev. J. Kossmann from Bethlehem Church, New Orleans, La., 25.00. St. Louis, Mo., Sept. 18, 1901.

A. C. BURGDOFF, *Treas.*

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1625 Annette Str., between Olalborne and Derbigny.
Divine services: Sunday morning at 9½ o'clock.
Sunday evening at 7½ o'clock.
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KARL KRETZSCHMAR, Missionary.

EV. LUTH. BETHLEHEM CHAPEL.
Cor. Washington Avenue and Dryades Str.
Divine services: Sunday evening at 7½ o'clock.
Thursday evening at 7½ o'clock.
Sunday School at 9½ o'clock.
Adult catechumen class every Tuesday at 7½ o'clock and after the divine service on Thursday evening.
Choir practice at 7½ o'clock on Tuesday evening and after divine service on Thursday evening.
Circle for Young People meets at the school every Tuesday evening at 7½ o'clock.
J. W. F. KOSSMANN, Missionary.

Ev. Luth. Holy Trinity Church. Springfield, Ill.

Divine services at half past 10 o'clock Sunday morning and at 8 o'clock Sunday evening.
Sunday School at 3 o'clock P. M.
Catechumen class meets Monday and Friday evenings.
Singing-school Tuesday evening.

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St. Louis, Mo., November, 1901.

No. 11.

Jerusalem, My Happy Home.

Jerusalem, my happy home!
Name ever dear to me!
When shall my labors have an end,
In joy, and peace, and thee?

When shall these eyes thy heaven-built walls
And pearly gates behold,
Thy bulwarks with salvation strong,
And streets of shining gold?

Oh, when, thou city of my God,
Shall I thy courts ascend,
Where congregations ne'er break up,
And Sabbaths have no end?

Why should I shrink at pain and woe,
Or feel at death dismay?
I've Canaan's goodly land in view,
And realms of endless day.

Apostles, martyrs, prophets, there
Around my Saviour stand;
And soon my friends in Christ below
Will join the glorious band.

Jerusalem, my happy home!
My soul still pants for thee!
Then shall my labors have an end
When I thy joys shall see.

Selected.

The Touch of Faith.

When our Lord was visibly here on earth, a sick woman who "had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she had heard of Jesus came in the press behind, and touched His garment; for she said, If I may touch but His clothes, I shall be whole," Mark 5, 26—28.

The woman was not only sick, helplessly and hopelessly sick, but also unclean according to the Jewish law. What a burden life must have been to her! She was shunned like the plague on account of her sickness. She had suffered so much at the hands of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse! Surely, she is a striking picture of a soul aroused to the discovery of its own ruin and to the worthlessness of man as a deliverer.

But in her despair help was near. Jesus of Nazareth was passing along, surrounded, as

usual, by a great crowd. The woman did not stop to think about her feelings or doings or anything within herself. She thought of Jesus only. She firmly believed that Jesus could and would cure her, and the cure of her dreadful sickness was what she wanted. So she slipped through the throng and with her trembling hand touched the hem of His garment; for she said, "If I may touch but His garment, I shall be whole." Her touch was a touch of faith, and therefore it brought the desired blessing. Instantly she was perfectly healed, and Christ said to her, "Daughter, thy faith hath made thee whole."

Such is the power of faith which lays hold of Christ. It brings salvation; for salvation is in Christ. There is no help for the sinner in himself or in any man. When seeking help in himself or in man, the sinner is not bettered, but rather grows worse. In Jesus only there is help and salvation. The moment the sinner by faith lays hold of Christ in the Gospel, he is made whole, he is saved. And this salvation does not depend on the strength of the sinner's faith. The weakest and feeblest touch of faith brings the blessing. It was certainly a weak and trembling hand with which the poor woman touched the hem of Christ's garment, but she was instantly healed. Her help lay not in the strength of her grasp, but in the strong Saviour whose garment she touched. The power to cure her went out of Him in response to her feeble touch of faith.

Troubled sinner, in the Gospel Jesus our Saviour lets fall, as it were, His garments very near thee and invites thy touch. He does not bid thee stay away until thy hand becomes strong, but in response to the touch of the weakest hand He gently says, "Thy faith hath made thee whole; go in peace." May He give us to see that it is Himself who saves, and keep us from the folly of making a work out of faith, which at its best is but the weak hand of a perishing beggar stretched forth in the power of the Holy Ghost to receive the free gift of eternal life. May we enter more fully into the experience of the happy old saint, who, when asked if she was the woman of strong faith, promptly replied, "No, I am the woman of weak faith in a strong Saviour!"

"A Word in Season."

One day a missionary in India was going out into a country village to preach. He did not take the horsecars, as people in one of our cities would do, but called his native servant to bring the palanquin. This is a kind of carriage, borne by two or more natives on their shoulders by means of a pole passing through the center.

When he reached his journey's end, he said kindly to the men who had brought him:

"Now, you have carried me so safely over this rough way, I want to tell you of one who will carry all your sins and burdens for you."

They listened eagerly as he told them of Jesus and His death on the cross. A few weeks afterward, one of the men came to the missionary's house, and begged to be the bearer of his palanquin for life. It was a strange request, and the missionary inquired what it meant.

"Well," said the man, "I want to help you preach."

"Help me! How can you?" was the next question.

"In this way," replied the man; "many will not go to hear you; and, while I am waiting, they will gather around me, and I will preach too."

So now he accompanies his master in all his tours, and tells the Gospel story to little groups.

Simple Faith.

I was once called, said Mr. Jay, to attend the dying bed of a young female. In answer to my inquiries, she replied: "I have little to say as to my experience. I have been much tried and tempted; but this is my sheet-anchor:—Jesus hath said, 'Him that cometh to me I will in no wise cast out.' I know I came to Him, and I know He will be as good as His word. Poor and unworthy as I am, He will not trifle with me nor deceive me. It would be beneath His greatness as well as goodness."

The Purposes of the Law.

We cannot keep God's Law as it should be kept. This God well knows, and yet He has given us the Law. No man can gain eternal life by keeping God's Commandments, yet the Law has its good purposes. Since we cannot fulfill the Commandments, it is plain that we cannot earn heaven by our works, and that thus our only hope of salvation is Christ the Saviour, who has perfectly kept the Law in all its demands for us. But if the holy Law of God is not given us that we be saved by keeping it, what, then, is its purpose?

According to the Holy Scriptures the Ten Commandments are to serve a threefold purpose, to-wit, as a *curb*, a *mirror*, and a *rule*.

Horses and mules are unreasoning creatures, and therefore we use bridles, as curbs, when we wish to drive them. A horse without a bridle would be quite unmanageable. And so it is with the natural man, he needs a curb to check him, to hold him back. Were he not held in with bit and bridle he would let his sinful desires have full sway, all outward discipline and decency would be swept out of the world, and it would become a cesspool of iniquity and the scene of the coarsest outbursts of sin. Now the Law acts as such a bit and bridle by means of its threats of God's vengeance. The civil government executes these threats in part, and many a man is held back from outward sinning by the fear of shame and punishment. Of course, in thus checking outward sin, the Law in no wise changes or betters the heart of the natural man, as little as the muzzle on a mad dog cures him of his madness. The heart remains as evil as ever, and the wicked, sinful thoughts are by no means kept down. Though the voice of conscience speaks to men and chides them, and thus holds them back from many an outward, gross sin, it cannot prevent them from inwardly trespassing the Law of God in thoughts and desires.

Along the Lower Mississippi the land adjoining the river is so low that high embankments, called levees, are necessary to protect it against the waters of this mighty stream. Now, when the river rises these levees keep the water in bounds and save the rich plantations from the ravages of destructful inundation. So also God's holy Law is a mighty safeguard against the wild waters of sin which are ever ready to pour themselves with destructive force upon the world. But as at times the rising river breaks through these protecting embankments and the roaring waters burst through the crevasses, destroying all before them, so also the Ten Commandments are often flagrantly transgressed and broken. But who can fully conceive how immeasurably worse it would be if it were not for this protecting levee of God's Law! It is bad enough as it is, but the absence of the Law would make living in this world utterly intolerable, make this earth a veritable hell!

St. Paul gives us the second purpose of the Law when he says, "By the Law is the knowledge of sin", Rom. 3, 20. The Law is a true mirror which perfectly reflects our image. If we wish to know whether our face is clean or not we look into a mirror, knowing that it will truthfully give us the information we desire. Now, the Law of God is a spiritual mirror unto us, showing us our spiritual blotches and blemishes. A careful examination of ourselves in the mirror of God's Law will reveal to us our sins, bring us to the knowledge of the fact that we are sinners. And I will here say that to give us this knowledge is the chief purpose of the Law. As a mirror the Law awakens us out of our false security, deprives us of the false notion that we are, after all, not so very bad, convinces us that we are really sick unto death, uncovers the hideousness of our natural depravity, and brings home to us with overwhelming force the awful truth that we are by nature children of wrath and deserving of eternal death and damnation. And by thus convincing us of sin and judgment and our helplessness it prepares our hearts for the blessed Gospel of Christ, for it is only the terrified conscience that bids welcome to the preaching of Christ, the Refuge of sinners. It is only the man who knows himself sick that welcomes the heavenly Physician; it is only the man who sees the hideousness of his nakedness that rejoices in the possession of the garment of Christ's righteousness. While thus the Law itself does not bring us to Christ, it by God's grace brings us to a living knowledge of sin and thus prepares the way for Christ, the Saviour of sinners.

Finally, the Law of God is to serve us Christians as a rule, or guide. A Christian is God's child, and as such it is his earnest desire to please God, his heavenly Father. "Let us love Him who first loved us," is the true Christian's motto. But how can he better show his love towards his heavenly Father than by doing that which God desires him to do? The question, then, is: What is well-pleasing to God? David answers this question for us. After asking the question, "How can a young man cleanse his way?" he answers, "By taking heed thereto according to Thy Word." The Word of God to which David here refers as a rule and guide of life is the Law as laid down for all men in the Ten Commandments. If we continually keep the Law of God in our hearts we have therein a rule of life that is ever true and faithful in telling us what is God's will. Hence if we would please God we must not adjust our life to the traditions of men, the precepts and decrees of councils and popes, but to the infallible rule of God's Law.

And this a true child of God will do, not because he *has* to do so, not because he expects to be *rewarded* for doing so, but because he would thus show his *love and gratitude* towards Him who has delivered him from the curse and bondage of the Law, and made him a free child of God and an heir of heaven.

But while thus striving to make the Law his rule of life, the believer will ever be conscious that he can never perfectly abide by this chosen rule. He will daily deplore his many deviations from the divine Law, and never hope, even only in part, to be saved by his own works. Nay, he will not place his confidence in the works of the Law, but solely in Christ, who has perfectly kept the whole Law in his stead. With Luther he says:

But love and grace with Thee prevail,
O God, our sins forgiving;
The best and holiest deeds must fail
Of all before Thee living;
Before Thee none can boasting stand,
But all must fear Thy strict demand,
And live alone by mercy.

My hope I rest, then, on the Lord,
And build not on my merit;
My heart shall trust His gracious Word,
His goodness stays my spirit.
His precious Word assureth me,
He will my Joy and Comfort be;
This is my firm reliance.

F. J. L.

Farmer Brown's Thanksgiving.

Farmer Brown was not in a mood to observe Thanksgiving Day. Matters had not been going to his liking. The wheat fields had produced but half a crop, the fruit trees had been robbed by insects and worms. Potatoes were plentiful, but they brought no price. There had been a falling off in the demand for cattle, and hay was cheaper than it had been for years. Farmer Brown was in a bad humor. "We farmers will all land in the poor house yet," he would say again and again. He was almost provoked on seeing the President's yearly message regarding the observation of Thanksgiving Day, and when his pastor announced the usual service on that day he made up his mind that he, for one, would not attend.

Two days before Thanksgiving Farmer Brown received visitors from the city in the person of his niece and nephew, Maud and Walter. The young people had seen but little of country life. They were delighted at the new scenes, and the strange experiences. They had come from a humble home, and were not used to the abundance that was found at their uncle's home. They compared Uncle Tom's garner of wheat with their little flour bin; his smoke-house full of meat with their almost empty cellar; his barn full of hay and horses and cattle, and Aunt Mary's stacks of quilts and comforters, and shelves and pantries full of canned fruits, preserves, jellies, and jams, with the scarcity in their home, and they felt that uncle and aunt were surely very wealthy and highly favored people. Maud was surprised to hear Uncle Tom complaining about hard times, and declaring that he was not going to the Thanksgiving service this year.

On the evening before Thanksgiving Uncle Tom was unusually talkative, and took time to converse with his niece and nephew. He asked many questions about their father who

was his brother. Maud described their humble home, told of their mother's protracted sickness, of their father's small wages and heavy expenses, and of their constant struggle to make ends meet. She also told of their church home, and their father's interest in the good work, and of how regularly they attended services, and what an active part they took in the Sunday school.

Next morning Uncle Tom was in a better humor than he had been for six months. At nine o'clock the team stood at the gate, and everybody was asked to go along to church. When the preacher spoke of how much every one had to be thankful for Uncle Tom could scarcely keep from saying Amen. And when on the next day Maud and Walter started for home they took an expression of Uncle Tom's thanksgiving with them in the shape of useful gifts for the city relatives.

(For the LUTHERAN PIONEER.)

Meeting of Immanuel Conference.

The fifth session of Immanuel Conference convened in the midst of St. Paul's congregation at Charlotte, N. C., from the 25th to 27th of October. Nine stations were represented by delegates. A large number of visitors, members of our various congregations, were also present and manifested a great interest in the deliberations. Many strangers were drawn to the sessions by the doctrinal and other discussions and evinced no little interest and satisfaction at what they saw and heard.

Conference convened on Friday morning in private session. Pastors, delegates, and visitors were greeted with a hearty address of welcome by Pastor Bakke, to which the chairman of Conference made an appropriate response. The delegates were then seated and given the privilege of the floor. Thereupon followed the election of the following officers for the ensuing year: President, Rev. D. H. Schooff, Vice President and Secretary, Rev. George Schutes.

The afternoon session was opened with a sermon on "Christian Prayer" by Rev. Paul Engelbert. Following the sermon came a paper by Rev. Geo. Schutes on "The Relative Duties of Parents and Children."

The night session was opened with a sermon by the undersigned on 1 Pet. 2, 9, in which it was shown, "What a highly honored and blessed people Christians are." The paper, begun at the afternoon session, was

again taken up and discussed before a large audience.

The Saturday morning session was private. Rev. J. Ph. Schmidt read a paper, entitled, "Why our members should attend congregation meetings." At the public session in the afternoon the undersigned read a paper on "The Office and Work of the Holy Ghost," in which the great importance of the work of the Holy Ghost towards our salvation was shown. At the night session the important paper by Rev. Geo. Schutes, discussed on

cational sermon, in which the people once more heard the Scriptural injunction to train their children in the nurture, admonition, and the fear of God. Conference came to a formal close by the large audience rising and joining in the song, "God be with us till we meet again."

This session of Immanuel Conference proved a great blessing for pastors, delegates, and visitors. Conference by a unanimous vote accepted the invitation of St. John's congregation at Salisbury, N. C., to meet in its midst next April. The thanks of Conference and of our visitors are herewith again extended to the members and friends of St. Paul's congregation for their splendid and gracious hospitality. May our heavenly Father continue to bless the work of this Conference and to further His holy cause among the colored people of this country.

R. P. OEHLSCHLAEGER.

Brilliance of the Gospel.

In the Gospel the grace of God is given us, and all our own endeavors are rejected. It establishes the glory of God in such a way that no man can boast of his own ability, but he must give all honor to God and confess that it is due *alone to the love and goodness of God*, if we are saved. Behold, this divine glory, this divine honor is the very brilliancy of the Gospel.

Luther.



EVENING.

"Now the light has gone away,
Saviour, listen while I pray,
Asking Thee to watch and keep,
And to send me quiet sleep."

Friday, was again taken up, and the relative duties of parents and children were once more brought home to the hearts of the people as they have perhaps never heard them before.

Sunday was the last and great day of Conference. Services were held in the morning, afternoon, and at night. Rev. J. Ph. Schmidt preached a sermon on the Gospel for that Sunday. Rev. Bakke followed with the confessional address, after which the Lord's Supper was administered. In the afternoon Rev. Geo. Schutes preached the mission sermon, and at night Rev. John C. Schmidt preached an edu-

His Name.

A Dutch farmer at the Cape, seeing a poor Hottentot reading the Bible, scornfully remarked: "That book is not for such as you."

"Indeed it is," was the reply.

"How do you know that?"

"Why, my name is in it," said the Hottentot.

"Your name? Where?"

"Here," said the man, reading, "Jesus Christ came into the world to save sinners—sinners—that's my name and the book is for me."

THE Bible is the lamp of truth;
The staff of age, the guide of youth;
The unerring map that God hath given
To lead the wanderer home to heaven.
Its pages read, believe, obey,
And you shall find the heavenly way.

The Outlook from the Editor's Window.

MISSION AMONG THE DEAF.—Lutheran mission work among the deaf and dumb is carried on in several of our large cities. The work was recently begun also in Monroe, Mich., the Rev. H. A. Bentrup, Superintendent of our Deaf and Dumb Institute at North Detroit, holding a service in that beautiful city on November 3d. Of those in attendance four had in their time attended our Lutheran Deaf and Dumb Institute. The services will be continued, the Rev. Bentrup intending to visit the city oftener in the future.

IMPRISONED MISSIONARIES.—A Lutheran missionary, formerly stationed at the Hermannsburg mission station, Bethany, but now a prisoner in Pretoria, writes that six of the Hermannsburg missionaries are at present held as prisoners in Pretoria. Though the missionaries were entirely neutral in the conflict now raging in South Africa, yet they were not only robbed of their freedom, but the missionary work itself is forced to a standstill. The letter closes with a heartfelt prayer for peace. May the prayer be answered soon!

ROMISH SUPERSTITION.—Recently a pretended relic of St. Anne was exposed by the Romanists for nine days before the church of St. Jean Baptiste in New York. The newspapers reported that great crowds came to view the relic and to be cured of diseases. Parents brought their crippled children, threw aside their crutches, and led them away hobbling, distorted with pain at every step. Such is Romish superstition. What a pity that people should be taught to put their trust in dead men's bones rather than in the Lord Jesus Christ!

POOR GIRLS.—In China the girls are treated with contempt by the family, the clan, and, in fact, by the whole nation. A Chinese proverb says, "A foolish son is much better than a wise daughter," and another one asserts, "A beautiful daughter is of much less account than a bowlegged son." Popular opinion concerning girls is so powerful that it deadens the natural feelings of mothers. What the law thinks of girls is shown by signboards, put up at the banks of rivers and ponds, bearing the following inscription: "Girls dare not be drowned here!" Female infants are killed in such numbers that the authorities deemed it proper to have those signboards put up. How horrible is the cruelty of heathenism!

A MOHAMMEDAN SAINT.—No class of people are so influential or honored in Morocco as the Shereefs or lineal descendants of Mohammed. One of these descendants is a saint. Instead of a dignified and imposing man, the saint is a small, spare man, wearing a large red "fez," or Moorish cap, and for his outer garment the

coarse black cloak of the mountaineer, from beneath which incongruously appeared a large pair of high-topped boots of russet leather, together with a pair of spurs. From his neck was suspended a large iron-cased watch. Further observation, with what was heard from the people, demonstrated that the "holy man" was insane. A favorite occupation with him is hacking down rose-bushes and shrubs, and stripping young fruit trees of their branches. He is an incessant smoker of keef—which is a powerful narcotic—, a victim of the opium habit, and is said to be fond of drink. As a climax to these vices, he is continually accompanied by three of his wives or concubines. He gave one of the latter a terrible beating in the street one morning, and after recovering his breath later, repeated the operation, using a heavy cane for the purpose. Yet this poor demented slave of lust and dissipation is esteemed a holy man, his garments are devoutly kissed, and his blessing is sought. When he dies it is quite likely that his tomb will be a shrine to which hundreds will go for healing or help. The heathen sit in darkness!

A DARK PICTURE.—That is a sad and dark picture which a traveler gives us of the interior of Brazil, where the Roman Catholic church rules. He says: "Even a brief residence in Brazil discloses in a very short time the five great evils which blight this people, namely, immorality, drunkenness, shiftlessness, ignorance, and superstition. Throughout Brazil, a medical man meets with an incredibly large number of persons with divers forms of secret diseases. This gives evidence of the shockingly low state of morality among the Brazilians. The vilest sort of home-made rum, known as caxaca, is found everywhere, even if there is not another thing to be had. The laziness and shiftlessness of the low-class Brazilian is almost incredible. In a country abounding with natural wealth the people have absolutely nothing. The traveler who attempts to pass through the interior, expecting to buy his food on the way, stands a fair chance of starving, for, instead of selling to you, the people expect to borrow from you whenever you make a landing. The last two evils, ignorance and superstition, go hand in hand, and it is frequently claimed that the people of Roman Catholic countries are charged with ignorance by Protestants from motives arising out of religious prejudices, and that the picture is generally overdrawn. Critics of that sort ought to come to the interior of Brazil. It is a good place in which to study a people over whom the Roman Catholic clergy has had undisputed sway for centuries. There is a great deal of atheism among the educated Brazilians, but they dare not profess it openly; fear and business interests make them bow to the dictates of the Church, though they secretly despise its shallow teachings."—A wide door has been opened to the Lutheran church for the preaching of the

Gospel in that neglected country. May God bless our mission work in Brazil.

DIFFERENT HEARERS.—"Some folks," said an old colored deacon, "go to church with a pitchfork; and they pitch a little piece of the sermon at first one acquaintance and then another, till there is none left for themselves, and then they find fault with the preacher. But I like to see folks take a rake with them and draw up all the little bits that do them good and take them home with them, and those who do this always hear good sermons."

MISSION WORK FOR ALL.—Some can go; most can give; all can pray.

Acknowledgment.

Received for colored missions of Rev. K. Kretschmar from Mount Zion Church in New Orleans, La., \$50.00; of Rev. F. J. Lanckenau, from St. Paul's Church in New Orleans, La., 25.00; of Rev. J. Kossmann from Bethlehem Church in New Orleans, La., 25.00; of Rev. J. C. Schmidt from Grace Church in Greensboro, N. C., 12.00.

St. Louis, Mo., Oct. 15, 1901.

A. C. BURG DORF, *Treas.*

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Cor. Washington Avenue and Dryades Str.

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Thursday evening at 7½ o'clock.
Sunday School at 9½ o'clock.
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The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

R. A. BISCHOFF, Editor.

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St. Louis, Mo., December, 1901.

No. 12.

The Angel's Story.

Angelic voices fill the air
With golden notes of music rare,
And gracious news proclaim:
There lieth lowly in a manger
A Guest divine, a wondrous Stranger,
And Jesus is His name.

What means this gladsome tale of old,
The news by angel voices told?
What means this lowly birth?
It tells of might and mercy blending,
It tells of grace and love unending,
To all the sons of earth.

Behold, He comes in manner mild,
For unto us is born a Child,
Yet Son of God is He:
For unto us a Son is given,
Who comes with all the might of heaven,
The Saviour Christ to be.

H. A.

A Christmas Gift from our Heavenly Father.

All Christmas gifts should remind us of the Christmas gift given by our heavenly Father to a sinful world. It is the most wonderful gift. "God so loved the world that He gave His only-begotten Son." When this greatest, most wonderful of all gifts appeared in the world, in the manger of Bethlehem, and in the form of a babe, wrapped in swaddling clothes, the angel of the Lord made known its coming to the shepherds in the field, telling them that there was born "in the city of David a Saviour, which is Christ the Lord." What a wonderful gift! The Babe born in Bethlehem in the holy Christmas night is God and Man in one person. "The only-begotten Son, which is in the bosom of the Father," is given to us in the manger at Bethlehem. The Child at whose rough couch we worship in the holy Christmas season is Christ the Lord, the great Jehovah, God over all, blessed forever. By Him the worlds were made, "and without Him was not anything made that was made." He it is that is given to the world as the Christmas gift of our heavenly Father. "God so loved the world that He gave His only-begotten Son." What a wonderful gift! Well might the prophet exclaim: "Unto us a child is born, unto us a

son is given; and the government shall be upon His shoulders; and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace," Is. 9, 6.

The Christmas gift of our heavenly Father is also the most precious gift. "Unto you is born this day in the city of David a Saviour," said the angel. In the Babe born at Bethlehem we have the Saviour of sinners. Can there be a more precious gift than this? It is the gift of all gifts, the unspeakable gift of God's love. "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." What a precious gift! Without this gift all other gifts would have no value. For we are sinners, and what we need is a Saviour from sin. Through sin we have become the slaves of Satan, and what we need is a Deliverer from this terrible slavery. We have deserved eternal punishment in hell, and what we need is a Redeemer from hell's eternal woe. This Saviour, Deliverer, and Redeemer is given to us in that Christmas gift of our heavenly Father, in the Babe born at Bethlehem. In that Child God's own Son has become Man, in order to take man's place and to suffer all the punishment of sin in man's stead. The Babe of Bethlehem is the Lamb of God that taketh away the sin of the world. In Him there is redemption for sinners, salvation for the lost, heaven for the condemned. Whosoever believeth in Him shall not perish, but have everlasting life. What a precious gift is that Christmas gift of our heavenly Father!

Dear reader, did you ever stop to think of this great gift of the Son of God, given unto you for the salvation of your soul? When you at the Christmas season are presented with gifts from friends or relatives, how thankfully you accept the same, although they may not be very lasting. But here is the most precious gift, the Saviour from all sin, freely offered unto you, without money and without price, to last for time and eternity. Do not pass by this gift. Take it with the hand of faith as your own. You will then give thanks unto God for His unspeakable gift and enjoy a blessed Christmas.

Good Tidings.

The Christmas tidings are good tidings, for they tell us of the Saviour's birth. They are good tidings, for the Saviour whose birth they make known is the Saviour of all sinners. If there were one exception, then each sinner might think himself that one, and the tidings would not be good tidings for him. But there is not one excepted. No one has any ground for thinking that the Christmas blessing, and Christmas joy, and Christmas peace are only for better and holier people than he. They are for sinners, for all sinners. There is none excepted. Jesus, whose birth the Christmas tidings proclaim, "came to seek and to save that which is lost." All are lost. "There is none righteous, no, not one." There is none excepted. So Jesus came to seek and to save all. There is none excepted. "Christ Jesus came into the world to save sinners." All are sinners. "For all have sinned and come short of the glory of God." There is none excepted. So Christ Jesus came to save all. There is none excepted. Therefore the angel who made known the Saviour's birth plainly said, "I bring you good tidings of great joy, which shall be to all people." There is none shut out. To all people—to the learned and the unlearned, to the high and the low, to the rich and the poor, to the old and the young, to the colored and the white, to the greatest sinner—to every sinner the good Christmas tidings bring the Saviour from sin and woe. "Whosoever"—no matter who he is and what he is—"whosoever believeth in Him shall not perish, but have everlasting life."

The good tidings are for you. Believe them, and your heart will be filled with true Christmas joy. The Saviour born at Bethlehem came to save you. Receive Him as your Saviour, and you will find in Him all that your soul needs for time and eternity.

CHRIST is come to be thy Light
Shining through the darkest night;
He will make thy pilgrim way
Shine unto the perfect day.
Take the message! Let it be
Full of Christmas joy to thee."

(For the LUTHERAN PIONEER.)

Dedication at Mount Pleasant, N. C.

The first Sunday of December was indeed a festive day for the colored Lutherans at Mount Pleasant, N. C. It was the day to which they had for a long time been looking forward. There was good cause for the joy and thanksgiving which filled their hearts. On this day they were to worship God in a house which they could call their own. On this day they were to dedicate to their Lord and Master a house of worship in which He should continue to reveal Himself unto them in His blessed Word and Sacraments.

The mission at Mount Pleasant was begun by Rev. N. J. Bakke about the beginning of 1893. Since then it has passed through many vicissitudes and changes. On several occasions the future seemed dark and gloomy. There was no permanent house of worship. To be driven from one humble and often dilapidated house to another, only to be forced to again seek other quarters—this caused discouragement and hindered the progress of the work. Many and frequent were therefore the sighs and prayers that God might in His mercy provide a permanent house of worship. After many years of waiting God has seen fit to hear these prayers.

The Lord provided beautiful weather, and a large crowd came to join in the day's festivities. The building to be dedicated had been used as a public school. Being well adapted for our purposes, it was recently bought from the public school authorities of Mount Pleasant at a private sale. The interior of the building was tastefully decorated with garlands of cedar, evergreens, and flowers of the season.

There were two services, one in the morning and another in the afternoon. At the morning service; which began at eleven o'clock, the building was formally dedicated to the service of the Triune God by the undersigned, the ceremony consisting of an opening prayer, a song, the dedicatory prayer, and an appropriate lesson from Scripture. Missionary Paul Engelbert preached the dedication sermon, basing his remarks on Gen. 28, 17. In his sermon he showed that the building which was being dedicated to God was, in the first place, a house of God and, therefore, in the second place, also a gate of heaven.

At the afternoon service Missionary George Schutes preached from Luke 19, 1—10. In his sermon he showed that as Jesus once came to the city of Jericho, and had been received by the Publican Zaccheus, so He had come to the people of Mount Pleasant in His Word, that they might receive Him into their hearts and believe; and that as salvation had come to the house of Zaccheus because he believed, so would salvation come to them if they would receive their Lord and Saviour into their hearts, and remain true and faithful to Him and His Word.

Since the dedication of our own house of worship the prospects for the growth of our congregation at this place are very encouraging. Many have expressed their intention of becoming Lutherans. May God continue to guide us in the future as He has done in the past, and reveal Himself and the full counsel of His will unto us, to the glory of His name and the upbuilding of our colored Lutheran Zion.

R. P. O.

"From Heaven Above to Earth I Come."

In a small town in Germany there lived in 1871 a little boy, Eugène by name. He was only five years old. He had taken great delight in the hymns that his older brothers and sisters had learned and recited and sang at home. The hymn that he loved best was Luther's Christmas hymn, "From heav'n above to earth I come," of which he especially loved the third verse:

"This is the Christ, our God and Lord,
Who in all need shall aid afford;
He will Himself your Saviour be,
From all your sins to make you free."

"Mamma," he said, "that is the sweetest of all verses. It is so easy to learn too." During the season of Advent his little sister took the smallpox, and Eugene and his father also became sick. Still the little fellow was able to stand by the Christmas tree, and with beaming eyes he recited his favorite hymn:

"From heav'n above to earth I come
To bear good news to ev'ry home."

Then he had to be taken to bed, and by New Year's Day the pox broke out on him. He rapidly grew worse. At his request his mamma sang one hymn after another for him, among others also the Christmas hymn, "From heav'n above to earth I come." When she had ceased singing, he said with a feeble voice, "Mamma, more! 'This is the Christ, our God and Lord.'" Then he fell asleep in Jesus, to awake in the company of the saints made perfect round the throne of the Lamb.

Christmas Joy.

A poor little street girl—"Little Broomstick" was her street name—was taken sick one Christmas and carried to a hospital.

While there she heard the Christmas story of the Saviour, who came into the world to save sinners. It was all new to her, but very precious. She felt the need of such a wonderful Saviour, and the Christmas story made her very happy as she lay upon her little cot.

One day a nurse came around at the usual hour, and "Little Broomstick" held her by the hand and whispered:

"I'm having real good times here—ever such good times. Suppose I shall have to go away from here just as soon as I get well; but I'll take the good time along; for I'll take

Jesus along with me. Did you know about Jesus being born?"

"Yes," replied the nurse, "I know. You must keep quiet; don't talk any more."

"You *did* know about Jesus being born?" said the little girl. "I thought you looked as if you didn't, and I was going to tell you."

"Why, how do I look?" asked the nurse, forgetting in her curiosity her own orders about keeping quiet.

"Oh," said the little girl, "just like most folks—kind of glum. I shouldn't think you'd ever look glum, if you know'd about Jesus being born."

Dear reader, do you know "about Jesus being born"?

For Christ's Sake.

In one of my early journeys I came, with my companions, to a heathen village on the banks of the Orange River. We had traveled far, and were very hungry, thirsty, and fatigued; but the people of the village rather roughly directed us to halt at a distance. We asked for water, but they would not supply it. I offered the three or four buttons left on my jacket for a drink of milk, but was refused. We had the prospect of another hungry night, at a distance from water, though within sight of the river.

When twilight came on, a woman approached from the height beyond which the village lay. She bore on her head a bundle of wood, and had a vessel of milk in her hand. The latter, without opening her lips, she handed to us, laid down the wood, and returned to the village. A second time she approached with a cooking vessel on her head, a leg of mutton in one hand, and a vessel of water in the other. She sat down without saying a word, prepared the fire, and put on the meat. We asked her again and again who she was. She remained silent, until we affectionately entreated her to give a reason for such unlooked-for kindness to strangers. Then the tears rolled down her sable cheeks, and she replied, "I love Him whose you are, and surely it is my duty to give you a cup of cold water in His name. My heart is full, therefore I cannot speak the joy I feel at seeing you in this out-of-the-world place." On learning a little of her history, and that she was a solitary light burning in a dark place, I asked her how she kept up the light of God in the entire absence of a church. She drew from her bosom a copy of the Dutch New Testament, which she had received from a missionary some years before. "This," said she, "is the fountain whence I drink; this is the oil that makes my lamp burn." I looked on the precious relic, printed by the British and Foreign Society, and the reader may conceive my joy while we mingled our prayers and sympathies together at the throne of the heavenly Father. — *Moffat*.

A Christmas Story.

It was the evening before Christmas and the streets of a certain city were crowded with pedestrians hurrying this and that direction, all unmindful of the sharp December winds that would have driven almost everybody indoors on almost any other evening of the year, or of the sleet and snow that flew madly about, almost blinding those whose faces were exposed.

"You are not going out on such an evening as this?" said Martha, the faithful house-keeper of the well-known manufacturer J. P. Wells, as her master donned his coat and reached for his hat and cane.

"Certainly; it is Christmas eve, you know."

"Yes, I know; but it is dreadful weather, Papa Wells," said the former.

"I couldn't sleep, Martha, if I would not go out to-night," saying which he went out and entered the carriage which awaited him.

For years Mr. Wells had made a trip on Christmas eve to the homes of some deserving poor people of whom he had knowledge, in company with his driver, who, having loaded the carriage according to instructions through the day, attended also to the unloading in the evening, under Mr. Wells' directions.—

In a small frame house in a remote part of the city from Mr. Wells' fashionable home, lived Jerry Ames and his family. The oldest son, John, was, since the illness of his father, the chief support of the household of seven. John was but eighteen years old, but his integrity and energy had won for him the confidence and esteem of his foreman in the J. P. Wells shops, and the manufacturer himself had not failed to notice the lad, and to encourage his promotion from time to time. But a slight accident had befallen John, and he was compelled to "lay off" just when his family needed his wages the worst.

"A slim Christmas this year, Mary," said Mr. Ames, as his wife was trying her best to fix up some old, forgotten toys for the children, and some more useful articles for John and Catherine, the oldest daughter.

"Never mind, papa; it will be better next year," said Mrs. Ames, trying to seem in good spirits.

"He won't trust us," said Catherine, just entering the room. She had been down at the grocery asking for a supply of eatables on time, but had been told that they kept no book account, and must insist on getting cash.

"Very well; we can make out a day or two yet," said the mother, trying to conceal her sore disappointment.

"What! won't trust us?" exclaimed John from the other room. "Well, that's nice of him, isn't it? What in the world will we do, mother?" he asked with much emotion, as he hobbled out on his crutches to the kitchen.

"O, we will get through," said Mrs. Ames. "What have you to eat in the house?"

"Not a great variety, I must confess, John, but we can have a happy Christmas anyway."

"Christmas with nothing to eat!" exclaimed the lad peevishly.

"Well, it isn't so bad as that; but let us not forget that eating and making merry is not the chief thing about a real Christmas. Perhaps

A Christmas Present for Mother.

He was an odd-looking little figure as he came merrily whistling down the street the morning after the big snow. His nose was red, his hands were bare, his feet were in shoes several times too large, and his hat was held in place by a roll of paper under the sweat-band; but he piped away like a steam whistle, and carried the big snow shovel much as a marching soldier carries his rifle.

"How much?" from an imposing-looking man, who was asked if he wanted his walks cleaned.

"Ten cents."

"A nickel's enough."

"It would be if I couldn't do no better; but I've got to do the best I can, and business is rushing. Good morning," and the merry whistle filled the air as the boy started away.

"Go ahead and clean 'em!" shouted the man, whose admiration had been aroused.

"Just see that little rascal make the snow fly!" he laughed to his wife, who stood at the window with him. "Why, he's a regular snow-plover; and he does it well, too."

"What a little mite! and how comical! I wonder if he's hungry?"

She called him in as soon as he had finished, but he would not take time for more than a cup of coffee.

"Too busy," he said.

"What are you going to do with the money?" asked the man, as he insisted on settling at twenty-five cents.

"I'm going to get mother a shawl for Christmas. She's wearing one that you can see through, and it ain't right."

On he went, with glowing cheeks, and his cheery whistle. But they had his name and address. It was the wife who took a shawl to the

mother; and it was the husband who installed the sturdy little snow shoveler as office boy in a bright new uniform, and with permission to whistle when he felt like it.



Christmas in the Home.

the Lord is withholding the good things from us this year so that we will think more of the greatest of all good things, our Lord Jesus, and the salvation He offers us."

"Yes; I think you have the right idea, Mary," said Mr. Ames, thoughtfully. "Children, let us think more of the wants of our souls."

All were reflecting on Mrs. Ames' sensible words when footsteps were heard, followed by a loud knocking. Opening the door Catherine found a box of eatables and useful articles, and sundry toys, and a card with the words: "The Christ Child brings you a happy Christmas."

"What does it all mean?" said all four, as they gazed upon the pile of presents.

"Well, the Lord Jesus sent us these good things as an evidence of His love," said Mrs. Ames.—*Selected.*

Our Preachers.

When Luther saw the cattle in the pasture, he said, "There are our preachers, the milk carriers, the butter carriers, the cheese carriers, the wool carriers, who daily preach to us faith in God, that we shall trust Him as our Father, who cares for us and will nourish us."

THE subject and object of the Holy Scriptures is to commend to us the chief work of God, that is, faith in Him.—*Luther.*

The Outlook from the Editor's Window.

MISSION AMONG DEAF-MUTES.—Lutheran mission work among deaf-mutes is carried on also in Toledo, O. Since February of this year six services for deaf-mutes were held in the German Lutheran church of that city, Rev. H. W. Querl, pastor. The services were conducted by the Revs. Th. Claus, of Elkhart, Ind., and A. Reinke, of Chicago, Ill. The next service will be held December 29th.

CHRISTMAS JOY.—A converted Greenlander was invited by his heathen countrymen to join them in the sun dance in which they annually engaged to express their joy over the return of the sun. But he replied: "I have another joy, because another sun, Jesus, has arisen in my heart. I also have no time for your dance, because I must hasten to my teachers, who are about to celebrate a great festival over the fact that the great Creator of the world and sun, moon and stars was born and became man to save us from our sins."

CHRISTMAS IN A MISSIONARY'S HOME.—The president of a Mission Board writes: I know a missionary who, in the northern clime, at Christmas, went to a coal dealer and tried to buy some coal on credit because the missionary society was in arrears with his salary. The coal dealer said: "I don't know you, sir, and I can't sell you my coal on credit." He went home to spend the holidays with his little family, in a house without fuel and, of course, without fire, and during the night, when other little children were watching for Christmas presents, his little girl took the croup, and all he could do was to carry her in his arms and try to warm her in his own bosom; and yet that missionary gathered 125 souls into the church in that same year.

HEROISM IN THE MISSION FIELD.—The same writer says: "We have a home missionary to whom we appropriate a supplemental salary of three hundred dollars. This young man, as the mission church was building its mission house, boarded himself in a little upper room on a dollar and fifty cents a week, and put all the rest of his income into the building. When our mission board was in debt, in 1895, we had a missionary who, in order to stand by his work, put a mortgage on his household goods, and used that money for his support in that time of trial. I know another home missionary to whom we paid a stipend of twenty-five dollars a month, who sent back all we gave him 'in order to help some more needy field,' while he denied himself the ordinary comforts of life."—The willingness of missionaries to bear the greatest hardships is no excuse for the stinginess of church members shown in the meager and irregular support of the workers in the mission field.

MISSION IN AFRICA.—At a recent missionary meeting in London Bishop Tucker, of Uganda,

Africa, described graphically the marvelous change in his diocese since he went there eleven years ago. He said other men had labored, and he was entering into their labors. The converts had multiplied a hundredfold. Where there were thirty Christians, there were now three thousand, and he explained in detail the pains taken to make sure that the change is real, and the word "Christian" no misnomer. He said there was every reason to believe that ere long the Gospel would leaven all Central Africa. Already it has reached the pigmy tribes, who dwell in the remotest recesses of the forests. The vast work is carried on by means of native evangelists, and each convert at his baptism is made to understand that he is personally responsible for passing on the light he possesses. The Bishop pointed out with much force that the work is of God alone.

LUTHERAN MISSION IN JAPAN.—Rev. Dr. Birkelund, of the Norwegian Lutheran Synod, writes from Azabu, Tokio, Japan, that his work is progressing, that he has treated 170 patients and preached to them the Gospel, and that many return after recovery to learn more about the Saviour of sinners. He hopes soon to get a native trained as assistant in the work.—The excessive heat last summer was also in Japan a hindrance and made it impossible for a season to gather the people. The heathen priests try to hinder the missionary and post bills warning the people against him; but they dare not use force, and the seed of truth is sown where it is most wanted.

HIS HEAVEN UPON EARTH.—The first missionary to Persia said: "I do not wish any heaven upon earth besides that of preaching the precious Gospel of Christ Jesus to immortal souls."

MOTHER'S CHRISTMAS PRESENT.—The mother of a family out West was sick in a hospital many miles away from home. She insisted at Christmas time that no change should be made in the celebration of Christmas in the family. There must be Christmas presents and the tree. Mamma far away was well enough to walk to the telephone in the hospital. The hour was arranged. Suddenly, when all the children were around the tree, the father reached into the tree and put the transmitter, carefully concealed there, to the ear of the youngest child. The child heard its mother's Christmas message telling it to love the Christ Child born at Bethlehem. Each in turn spoke to her, and they voted that mamma's Christmas message was the best Christmas present they had.

Are You Without Christ?

You may think to live very well without Christ, but you cannot afford to die without Him. You can stand very securely at present, but death will shake your confidence. Your tree may be fair now, but when the wind

comes, if it has not its roots in the Rock of Ages, down it must come. You may think your worldly pleasures good, but they will then turn bitter as wormwood in your taste: worse than gall shall be the daintiest of your drinks, when you shall come to the bottom of your poisoned bowl.

OUR BOOK TABLE.

AMERIKANISCHER KALENDER fuer deutsche Lutheraner auf das Jahr 1902. Concordia Publishing House, St. Louis, Mo. Price, 10 cts.

This well-known German Lutheran Almanac has made its appearance in its usual form and with a variety of entertaining and instructive reading matter. Among its articles is an interesting and richly illustrated history of the Concordia Publishing House at St. Louis. The Almanac will, no doubt, be welcomed in thousands of German Lutheran homes.

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A. C. BURGDOFF, Treas.

Evangelical Lutheran Colored Churches, NEW ORLEANS, LA.

EV. LUTH. ST. PAUL'S CHAPEL.

1625 Annette Str., between Claiborne and Derbigny.

Divine services: Sunday morning at 9½ o'clock.

Sunday evening at 7½ o'clock.

Wednesday evening at 7½ o'clock.

Sunday School: Sunday morning at 10½ o'clock.

Adult catechumen class meets at 7½ o'clock Tuesday evening.

Singing School meets at 7½ o'clock Friday evening.

F. J. LANKEAU, Missionary.

EV. LUTH. MOUNT ZION CHURCH.

Cor. S. Franklin and Thalia Strs.

Divine services: Sunday morning at 11 o'clock.

Sunday evening at 7½ o'clock.

Thursday evening at 7½ o'clock.

Sunday School: Sunday morning at 9½ o'clock.

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Young People's Concordia Circle and Singing School meet Wednesday evening at 7½ o'clock.

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